# *fana*

## Grammar, Dictionaries, and Reader

**Brian E. Drake**

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THE OXFORD RATIONALIST

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# Foreword

I present here a fictional language for a—so far—fictional world.

I imagine a world of the distant future, many millions of years from now. Of course, this world is utterly different from our present world: our currently irresolvable problems have come and gone and are so far in the past that their coming and going have been forgotten, as forgotten as the *amours* of the smallest Precambrian *Arkarua adami* of the Ediacaran beds are today. The great heat has come, the great heat has gone. Ice sheets miles thick have flowed and ebbed across the globe. The continents, in their endless wanderings, have again joined themselves to form one vast super-continent. Naturally, the various species have totally changed, but—because I imagine a world for beings that enjoy a spoken language—some sort of "human being" still exists, though what form it takes is

not for me to decide. I don't imagine they would be too similar to us physically or mentally, though they have, in their own way, what we would call a "head," "arms," "hands," "feet", societies, mediums of exchange; but that's for my convenience in imagining them. They would probably see things quite differently.

What sort of languages would such "people" speak? Completely unforeseen and unforeseeable languages, of course. A language greatly unlike our current natural languages.

In creating *fana* I was inspired by the language Toki Pona, created by Sonja Lang (2014). Toki Pona is a "minimalist" language. Its grammar is very simple, it has only 120 words, it is highly ambiguous. I like the simple structure of Toki Pona, so I imagined such a language after a long evolution through many minds and mouths. This later language would as little resemble Toki Pona in particulars than modern French resembles Proto-Indo-European.

Thus *fana.*

*fana* is imagined as a real, natural language of these "people" of a fictional future world. So *fana*, while having a basic grammatical similarity to Toki Pona, has more phonemes, a rather more complex grammar, a larger vocabulary, and can be infinitely expanded by the addition and creation of new words (according to the customary phonetic rules as set out in the grammar below). I imagine that it not only evolved during eons but that it continues to evolve, as all languages do.

Various dialects are supposed (though not treated in detail here). The language, like all living languages, is not "pure," and like all living languages, it has many idioms that (no longer) make logical sense but are easily comprehensible as idioms. Naturally there are other, unrelated language families, as referenced in the story "Sila and Paku". This book focuses on *fana* only.

*fana* has a simple but flexible grammar, and as many words as these people need. Such people don't usually need to distinguish this or that species of bird, or animal, or fish (though they can if they feel a need to). Such people don't need to speak about technologies or machines they don't possess. They have the words they need, and when need for a new distinction is felt, they create idioms or neologisms, as every speaker of every language does. Because I like syllabary writing systems, I've invented a syllabary for their use; but the majority of these people would be considered illiterate to our way of thinking. (If anyone reading this would be interested in creating a computer font for the syllabary, please do! That's beyond my skill set.)

I created the fictional language *fana* for a particular fictional world. It is not intended as an auxiliary language for current use. It's easy to learn, and, I dare say, easy to use even in our current, sadly complex epoch. It's a language made to amuse and, like all languages, it exists not for contemplation, but for communication. I created *fana* in order to tell new stories of this imagined future world, to sing its songs

and share its legends, stories that could only belong to those who speak *fana*. I hope that the reader will enjoy exploring this language, its literature, and its world, as much as I have enjoyed creating it.

*lim oso, ti honyo.*

“In the mouth, from the heart.”

# Grammar

# I

# Morphology

## A. Two Writing Systems

**§ 1.** As *fana* will be explained here through written English, let us discuss the manners of writing it first. There are two ways of writing the *fana* language: the native syllabary, and the Roman alphabet (other alphabets are possible). For ease of reading and learning the language, the Roman alphabet is used here. Examples of the syllabary are also given.

### 1. Roman Alphabet

**§ 2.** To represent the phonemes of *fana,* 15 letters of the Roman alphabet are used, four vowels and eleven consonants: a, f, h, i, k, l, m, n, o, p, s, t, u, w, y.

### The Vowels

**§ 3.** There are four vowels: a, i, o, u. They are pronounced as in Italian. According to English usage:

a = *ah* as in f**a**ther
i = *ee* as in mach**i**ne
o = *o* as in h**o**tel
u = *oo* as in b**oo**

**§ 4.** In several dialects of *fana* the vowels “a” and “i” in certain positions slide into the indeterminate sound represented in the International Phonetic Alphabet as “ə” (schwa). This grammar treats only the main dialect.

## Diphthongs

**§ 5.** There are no diphthongs in the main dialect of *fana*. Each vowel is distinctly pronounced. Vowels which succeed one another (*ex.*, oalu, hua, hai) are pronounced separately, without hiatus or glottal stop. (In some dialects, not considered in the current grammar, these drift into actual diphthongs.)

## The Consonants

**§ 6.** There are 11 consonants, represented in the Roman alphabet by: f, h, k, l, m, n, p, s, t, w, y. They are pronounced as in English with the following observations:

**§ 7.** The aspiration represented by the letter “h”, which can appear only at the beginning of a word, should be a rapid, sharp, and short exhalation (this phoneme is lacking in certain *fana* dialects; in others it becomes a glottal stop);

**§ 8.** The phonemes /p/, /t/, and /w/ are always pronounced without any aspiration;

**§ 9.** The phoneme /p/ can appear as the final of a syllable only at the end of a word. As the final sound of a word, /p/ is scarcely pronounced. It is pronounced almost as a stop: the lips should immediately close (in certain *fana* dialects, not considered in this grammar, the final "p" becomes an actual glottal stop).

**§ 10.** The nasals /m/ and /n/, *as the final of a syllable* (not as the beginning sound of a syllable), can appear only at the end of a word or, within a word, only before the phonemes /l/, /p/ (before /p/, /n/ always becomes /m/), /s/, /t/, or /y/.

**§ 11.** The phoneme represented by the letter "y" (/y/) is always a consonant, never a vowel.

**§ 12.** Written with the Roman alphabet, *fana* is always written without capital letters, except to distinguish proper nouns (*see* § 81). In the syllabary, proper nouns and foreign words are marked by the *mitu* (*see* § 24).

## 2. The Syllabary

**§ 13.** *fana* has its own native writing system, which is a syllabary: one sign represents a single syllable. Because this book is designed for the common reader, the syllabary will be written from left to right, though this is not required. The syllabary consists of 48 syllable-signs. The signs are:

| | | | |
|---|---|---|---|
| |  | | |
| *a* | *i* | *o* | *u* |
| | | | |
| *fa* | *fi* | *fo* | *fu* |
| | | | |
| *ha* | *hi* | *ho* | *hu* |
| | | | |
| *ka* | *ki* | *ko* | *ku* |
| | | | |
| *la* | *li* | *lo* | *lu* |
| | | | |
| *ma* | *mi* | *mo* | *mu* |
| | | | |
| *na* | *ni* | *no* | *nu* |
| | | | |
| *pa* | *pi* | *po* | *pu* |

| | | | |
|---|---|---|---|
| | | | |
| *sa* | *si* | *so* | *su* |
|  | | | |
| *ta* | *ti* | *to* | *tu* |
| |  |  |  |
| *wa* | *wi* | *wo* | *wu* |
|  |  |  | |
| *ya* | *yi* | *yo* | *yu* |
|  |  | |  |
| *m-final* | *n-final* | *p-final* | *yi (indicator)* |
|  | |  | |
| *ni (designator)* | *la (designator)* | *ipi (designator)* | *lo (designator)* |
|  |  |  | |
| *hai* | *titon* | *fanapom* | *mitu* |

**§ 14.** Notice that the three consonants which can appear at the end of a syllable or word, “m”, “n” and “p”, are represented in that position by diacritics, positioned above or below the syllable signs.

**§ 15.** Notice also that a further five signs are used to represent and distinguish the designators *yi, ni, lo, la,* and *ipi* (*see* §§ 31-37). Punctuation is discussed at §§ 20-24.

## B. Forms of Syllables and Words

**§ 16.** Syllables have the form (C)V(m/n/p) [(possible Consonant)Vowel(possible final “m”, “n”, or “p”)]. All syllables have one vowel and one vowel only.

**§ 17.** Words can be formed by a single syllable or by combining syllables. Words never have more than three syllables. Words in *fana* are invariable in form: they do not change to show number, case, gender, tense, or mood.

## C. Stress Accent

**§ 18.** Words have a stress accent. This stress accent is always on the first syllable.

## D. Punctuation

**§ 19.** Writing *fana* in the Roman alphabet, one may use the following punctuation: period (.) to mark the end of a sentence; comma (,) to separate phrases in the main sentences; question mark (?) to indicate a question; exclamation point (!) to indicate an exclamation; quotation marks (“ ”, ‘ ’, « », according to the writer’s custom); colon (:) to separate an introductory sentence from that which it introduces, for example:

| | |
|---|---|
| *nan yi fana ni nu: mi yi pina.* | She said this: I am good. |

**§ 20.** The *fana* syllabary has only four punctuation marks:

**§ 21.** The *fanapom* indicates the end of a sentence;

**§ 22.** The *hai* is used to separate written words, with the exception of the designator signs. The *hai* is not required to separate these signs from other signs as they are clearly recognized as separate words and thus act as a separator themselves.

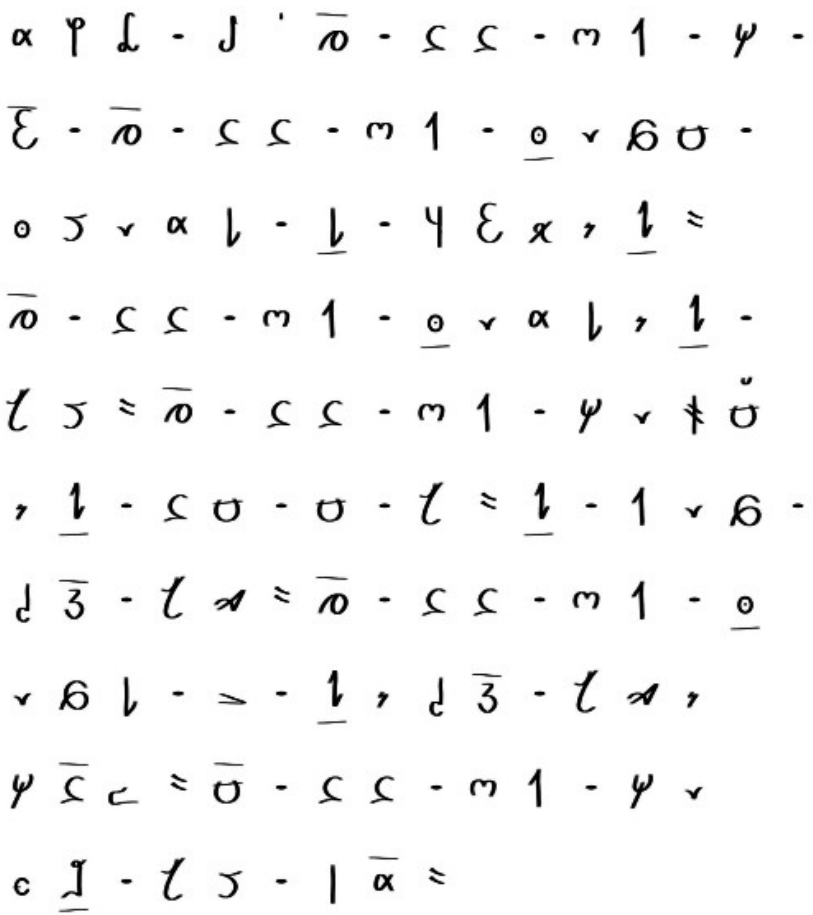
**§ 23.** The *titon* separates related clauses or phrases within a sentence (in which case it acts as a comma),

or separates the introductory contextual phrase from that which follows (in which case it acts as a colon);

**§ 24.** The *mitu* indicates that the word is a proper noun or a word foreign to the language. It is placed before the proper noun or borrowed word without an intervening *hai*.

*hai* *titon* *fanapom* *mitu*

Illustrations of *fana* written in the syllabary appear on the following pages.



*First paragraph of "The Crow and the Sparrows."*
*See text on page 122.*

*First lines of "Pilu is Born."*
*See text on page 176.*

## E. Numbers

**§ 25.** Writing in the Roman alphabet, one may use the usual so-called Arabic numerals: 1, 2, 3, 4, etc.

**§ 26.** Writing in the *fana* syllabary, the numbers are spelled out as words using the syllable signs. There are no special signs for numbers or to designate number-words.

# II

# Parts of Speech and Syntax

## A. Innate Ambiguity

**§ 27.** All language is to some extent ambiguous. Our perception of our native language as generally unambiguous is owing to the fact that we have grown up and are comfortable with its ambiguities. This is shown by the frequent occurrence of having to clarify what we have said, though we have used a phrase or construction that we believe to be perfectly unambiguous. It is further demonstrated by our experience in learning a non-native language, the inherent ambiguities of which are evident to the student but not to the native speaker.

*fana*, because of its relatively limited vocabulary and its grammatical structure, in which signifiers can have a broad range of meanings and often play multiple roles as nouns, adjectives, verbs, or adverbs, has what may be perceived as much more innate ambiguity than our own languages. As in all languages, context will usually clarify the meaning, and any remaining ambiguity can be resolved by further statement.

In any case, most conversation in every language is ambiguous, if not meaningless and insignificant.

One might say that the perceived ambiguity of *fana* is a feature, not a bug.

## B. Basic Form of Sentences

**§ 28.** The syntactical structure of a *fana* sentence is SVO (subject-verb-object, though those terms are inappropriate for the parts of speech in *fana*.) The following discussion includes definitions of the parts of speech and sentence types and includes typical *fana* sentences as examples. To offer an immediate and overly simplified exposition, one should notice that there are only two typical sentence forms: the interjectional form, usually having no verbal meaning ("oh!" "wow!"), and the verbal form, which offers or demands information ("She is tough." "What are you doing?"). A verbal sentence fragment may also be taken as a complete statement ("Good." "Not at all").

## C. The Three Parts of Speech and Syntax

**§ 29.** There are three main grammatical categories of words in *fana*: function words, signifiers, and interjections.

### 1. Function Words

**§ 30.** Function words show how signifiers relate to one another in a sentence. There are three types of

function words: designators (*yi, ni, lo, la, o, ipi*), conjunctions (*an, oku, on, tun*), and prepositions (*anu, fa, i, ko, lim, mu, pan, pop, son, su, ti, tu, wawa*).

### a. Designators

**§ 31.** Designators designate the grammatical functions of words in a sentence. There are six designators.

**§ 32. *yi.*** This designates the subject or subjects of the sentence and the act or quality of the subject or subjects of the sentence.

| | |
|---|---|
| *yu yi pina.* | You are good. |
| *mi yi yon ni yu.* | I love you. |

*yi* can be used in series to indicate multiple qualities of the subject-signifier or to indicate a series of actions by the subject-signifier.

| | |
|---|---|
| *nan yi kani yi hako ni pipi.* | He stopped and saw the bird. |
| *Mali yi pina yi fana fana.* | Mary is good and talks a lot. |
| *mi yi lofum laka mu tom yu yi lofum hako ni lina yu.* | I want to go to your house and see your spouse. |

**§ 33. *ni.*** Indicates the direct object of an action taken by the subject.

| | |
|---|---|
| *yu yi wampa ni nan.* | You hit him. |
| *yompo yi fokala ni hupo.* | The dog fought the pig. |
| *pipi yi hua ni pupo.* | The bird eats the bug. |

*ni* can be used more than once to indicate multiple direct objects of an action.

| | |
|---|---|
| *mi yi tika ni timsa ni nam kikata.* | I will take a book and a cloth bag. |
| *nan yi hako ni tom ni hin pinti.* | She sees the house and the garden. |
| *o ika laka mu moyi moa ni Piti ni Hali.* | Send Peter and Harry to the sea. |

The direct object need not always follow the verbal signifier, but may be placed at the beginning of the sentence for emphasis.

| | |
|---|---|
| *ni nan, mi yi hoka.* | I saw *him.* |
| *ni oalu nu, mi yi okuta.* | I cut *that tree.* |
| *ni yomi tun ni timsa, yu yi tua mu Mali?* | Did you give Mary the book or the apple? |

| | |
|---|---|
| *yu yi saso! ni timsa, mi yi tua mu Mali!* | You know! I gave Mary *the book!* |

In such cases, inadvertent confusion from the atypical syntax is obviously avoided in speech by tonal emphasis; in writing with the Roman alphabet, a comma may be placed after the direct object clause to separate it from the subject; writing in the *fana* syllabary, the *titon* may be used.

**§ 34. *lo.*** Designates a relative word or phrase describing the preceding signifier.

| | |
|---|---|
| *ham lo laka mu mofu yi kotilo.* | The man who went to the river is crying. |
| *nan yi fana mu pa lo tua mu nan ni nomsa.* | She spoke to the woman who had given her bread. |
| *tan Pitan lo kapu ti hin tantan Usa yi kata mu mi.* | Mr. Biden, the President of the United States, came to us. |

**§ 35. *la.*** Designates a clause giving context to a sentence.

| | |
|---|---|
| *tata nu la, mi yi kata tu hua.* | At this time (now) I am coming to dine. |

| | |
|---|---|
| *sikala la, mi yi laka mu tom howa.* | In spring I went to the big house. |
| *mi yi tuma lim tom mi la, mi yi oki ni timsa.* | While sitting in my house, I read a book. |

For emphasis, prepositional clauses, which usually must follow the signifier they modify, may be used as a contextual clause with *la* at the beginning of a sentence.

| | |
|---|---|
| *ham yi kata ti tom sawo fa tali howa.* | The man came from the white house on the mountain. |
| *ti tom sawo fa tali howa la, ham yi kata.* | From the white house on the mountain came a man. |
| *nan yi laka anu tan fokala si.* | She left with the two soldiers. |
| *anu tan fokala si la, nan yi laka.* | With the two soldiers, she left. |

Following a *la* contextual clause with *oku* gives the sense of "this being the case, then this" (*see* § 40).

**§ 36. *o.*** Designates the vocative and imperative cases. Marking the vocative, it is always used when addressing a person or thing directly, except when using the pronoun, even in casual situations, as a mark

of respect. As vocative, it is a descriptor and thus follows the thing addressed.

| | |
|---|---|
| *Pili o!* | Billy! |
| *mi yi yon ni yu, Mali o.* | I like you, Mary. |
| *Piti o, yu yi tan pina, wa.* | Peter, you are indeed a friend. |
| *timsa o, yu yi pina.* | Book, you are good. |

Designating the imperative mood, *o* precedes the verbal signifier, replacing *yi* and any entity being directly addressed.

| | |
|---|---|
| *o hako ni pipi nu.* | Look at that bird! |
| *o tua ni nomsa mu mi.* | Give me some bread. |
| *o hako ni lompu yu!* | Look where you're going! |
| *nan o fokala!* | Let him fight! |
| *Piti o wili!* | Welcome, Peter! |

In the latter instances, *o* is considered as a contraction of the vocative and imperative (ex., Piti *o͡o* wili!).

**§ 37. *ipi.*** Designates that the verb or clause is conditional, possible, may or may not occur, or is otherwise indefinite. Although a designator, it is

treated as a descriptor, and thus follows the action signifier.

| | |
|---|---|
| *mi yi kata ipi.* | I may come. |
| *mi yi kata pu ipi tun kata ipi.* | I may or may not come. |
| *nan yi usi ipi ni nu tun sup?* | Would she do that? |

*ipi* may be used to suggest a future event, similar to the subjunctive.

| | |
|---|---|
| *yu yi sali ni nan la, nan yi kata ipi.* | (If) you build it, he may come. |
| *Mali yi lofum ipi kata la, Piti yi kata pu.* | (If) Mary may want to come, Peter won't come. |
| *Piti yi kata pu la, Mali yi lofum ipi kata.* | (If) Peter doesn't come, Mary may want to come. |

### b. Conjunctions

**§ 38.** Conjunctions connect various words or parts of the sentence. In *fana* there are four conjunctions.

**§ 39. *an.*** Connects multiple subjects and multiple prepositional clauses.

| | |
|---|---|
| *mi an yu yi laka mu moyi.* | You and I will go to the lake. |
| *hapan kata la, Mali an Kim yi kata.* | Tomorrow Mary and Kim will come. |
| *pipi an yompo an hupo yi wiwi.* | A bird and a cat and a cow were playing. |
| *molo ti Pita an ti Sala yi yumo.* | Peter and Sarah's child is sweet. |
| *nam papinti yi tawap ti wanan an ti nomsa.* | The basket is full of grain and bread. |

*an* is not used to join multiple direct objects. Multiple direct objects are indicated by repetition of the designator *ni* (*see* § 33).

| | |
|---|---|
| *yompo yi lamyu ni pipi ni himpo.* | The dog chased a bird and a rabbit. |
| *Piti yi yon ni lina nan ni molo nan.* | Peter loves his spouse and his child. |

**§ 40. *oku.*** *Therefore, then, consequently, for that reason.*

| | |
|---|---|
| *mi yi kata la, oku nan yi fana pu ni nan.* | If I came, then he would not say that. |

| | |
|---|---|
| *nan yi haso pina ni hua la, oku mi yi yon laka mu nan.* | (Because) He is a good cook, (so) I like to visit him. |

In this construction, if *ipi* is used in either clause, the sentence has the same sense as the so-called subjunctive in other languages (also see § 37).

| | |
|---|---|
| *nan yi usi pu ipi ni koiko la, oku pa yi kapu pina.* | If she hadn't done that stupid thing, the woman would be a good leader. |

**§ 41. *on.*** Separates mutually exclusive words or clauses: *but, however, on the contrary, except.*

| | |
|---|---|
| *mi yi lofum kata on mi yi kun pu.* | I want to come, but I can't. |
| *mi yi pina on ham yon mi yi huna.* | I'm okay except my boyfriend is away. |

NOTE: *on* can function as a descriptor meaning *only, merely.*

| | |
|---|---|
| *nan pa on yi kata mu mi.* | Only she came to me. |
| *nan yi tiwa ni timsa on.* | He has only a book. |
| *nan yi tiwa on ni timsa, nan yi oki pu ni nan.* | He merely holds the book, he doesn't read it. |

**§ 42. *tun.*** Designates alternatives. *Or, either.* When marking alternative direct objects, *ni* is not repeated.

| | |
|---|---|
| *mi tun nan yi kata.* | Either I or she will come. |
| *mi yi tua mu nan ni timsa tun kikata oiko.* | I will give him a book or a necktie. |

**§ 43. Questions using *tun.*** *tun* is used with *sup* to form questions. This formation can be used for yes/no questions and for questions with multiple possible answers.

Yes/no questions:

| | |
|---|---|
| *yu yi pina tun sup?* | How are you? (*literally.,* "You are well or what?") |
| *nan yi ama yu tun sup?* | Is she your mother? (*lit.,* "She is your mother or what?") |

The response is a complete sentence.

| | |
|---|---|
| *yu yi pina tun sup?* | How are you? |
| *mi yi pina.* | I'm fine. |
| *mi yi pina pu.* | I'm not so well. |
| *mi yi kawa.* | I'm sick. |

| | |
|---|---|
| *nan yi ama yu tun sup?* | Is she your mother? |
| *nan yi ama mi.* | She is my mother. |
| *nan yi ama mi pu, nan yi tutap pa mi.* | She's not my mother, she's my sister. |

NOTE: Another way to form questions is to use *pu* (see §§ 77-78).

Questions having multiple possible responses:

| | |
|---|---|
| *yu yi kata tun sup?* | Are you coming? (*lit.,* "Are you coming or what?") |
| *mi yi kata.* | I'm coming. |
| *mi yi laka mu tom mi.* | I'm going to my house. |
| *mi yi kata owuya.* | I'm going to sleep. |
| *yu yi lofum hua ni nomsa tun sup?* | Did you have to eat the bread? (*lit.,* "Did you have to eat the bread or what?") |
| *mi yi lofum hua.* | I needed to eat. |
| *mi yi hua pu ni nomsa, wa.* | I certainly did not eat the bread. |
| *o fana pu mu mi ni fifi!* | Don't insult me! |

| | |
|---|---|
| *nan yi tika ni kaka tun sup?* | Did she take the money? (Did she take the money or what?) |
| *nan yi tika pu ni kaka.* | She did not take the money. |
| *nan yi lim nu pu, wa.* | She wasn't even there. |
| *nan yi fana mu mi ni nu: tata yip la, kaka yi huna.* | She told me the money was already gone. |

### c. Prepositions

**§ 44.** Prepositions are function words that are used before signifiers to form clauses functioning as descriptors that typically express a spatial, temporal, or other relationship. Being descriptors, prepositional clauses *always* immediately follow the signifier which they modify (but *see* § 35).

| | |
|---|---|
| *tan pan oalu yi kata mu mi.* | The person (who is) next to the tree is coming towards us. |
| *tan yi kata pan oalu mu mi.* | The person is coming beside the tree towards us. |

| | |
|---|---|
| *tan yi kata mu mi pan oalu.* | The person is coming/ comes towards us (we who are) beside the tree. |

*fana* has 13 prepositions.

**§ 45. *anu.*** *With, together with.*

| | |
|---|---|
| *mi yi laka anu Mali mu tom nan.* | I went with Mary to his house. |
| *nan yi kata anu nan.* | He comes with her. |
| *mi yi wiwi anu yompo mi.* | I'm playing with my hamster. |

*anu pu* expresses "without, except, unless".

| | |
|---|---|
| *mi yi laka anu pu yu.* | I'm going without you. |
| *anu pu yu yi kata la, mi yi katip.* | Unless you come, I'll stay. |
| *anu pu po saso la, tan yi kun pu po pina.* | One cannot live well without living intelligently. |

**§ 46. *fa.*** *Atop, on, over, above.*

| | |
|---|---|
| *mi yi polu fa atum ni timsa.* | I put the book on the table. |

| | |
|---|---|
| *nan yi tuma fa tumaka.* | She was sitting on the chair. |
| *wop yi laka yun fa hin.* | The rock fell to earth. |

**§ 47. *i.*** *Through, across.*

| | |
|---|---|
| *o laka i tom nu mu nan.* | Go through that room to him. |
| *nan yi moyi i mofu.* | She waded through the river. |
| *mi yi tua i top hua mu nan ni hua.* | I passed the food across the table to him. [NOTE: the two prepositional clauses modify the action and therefore follow the action signifier “tua” (give), coming before the object “hua” (food).] |

**§ 48. *ko.*** *In comparison to, than*

| | |
|---|---|
| *mi yi sofa na ko yu.* | I am taller than you. |
| *nan yi pina ta ko nan.* | She isn’t as nice as him. (*lit.*, She is less nice than him.) |

| | |
|---|---|
| *mi yi laka sap na ko nan.* | I went further than her. |
| *yu yi howa na ko mi on yu yi howa ta ko nan.* | You are bigger than me but smaller (*lit.,* less big) than him. |

**§ 49. *lim.*** *Located at, in, present at, during the time of.*

| | |
|---|---|
| *nan yi katip lim tom nan.* | He stayed in his house. |
| *yu yi hua lim tom nan tun sup?* | Will you eat at her house? |
| *hapan kata la, Mali yi kata lim nu.* | Mary will come here tomorrow. |
| *mi yi yon lim tata opo ni yu.* | I will love you forever. |

**§ 50. *mu.*** *To, toward.*

| | |
|---|---|
| *mi yi laka mu tom nan.* | I'm going to his house. |
| *o tua mu molo ni susu.* | Give the child some water. |
| *pipi yi pipi mu oalu.* | The bird is flying to the tree. |

**§ 51. *pan.*** *Next to, beside, near.*

| | |
|---|---|
| *mi yi pan yu.* | I'm right beside you. |
| *o laka mu tom pan oalu nu.* | Go to the house next to that tree. |
| *tom nan yi pan tantan howa.* | Her house is near the city. |

**§ 52. *pop.*** *According to, in the opinion of, along.*

| | |
|---|---|
| *mi yi sali pop saso nan ni kosa.* | I built the thing according to his instructions. |
| *lompu yi laka pop mofu.* | The road went along the river. |
| *nan yi waka pop Sala.* | That's bad, in Sarah's opinion. |
| *nan yi koiko pop mi.* | I think he's a nitwit. |

**§ 53. *son.*** *By means of.*

| | |
|---|---|
| *mi yi usi son usila ni nan.* | I did that with tools. |
| *yu yi tika son timsa ni saso.* | You're learning through books. |

| | |
|---|---|
| *yu yi tika on ni saso son timsa.* | You're only getting book-learning. [NOTE: in this instance "son timsa" (by means of books) modifies the object-signifier "saso" (knowledge); in the prior example it modified the action signifier "tika" (gain, take, learn).] |
| *nan yi lamyu son yompo nan.* | He's hunting with (by means of) his dog. |

**§ 54. *su.*** *Under, below, beneath.*

| | |
|---|---|
| *timsa nu yi su top tim.* | That book is under the desk. |
| *o tika ni timsa nu su top tim.* | Get that book (that is) under the desk. |
| *nan yi hako ni nan su oalu.* | He saw it (that which is) under the tree. |
| *nan su oalu yi hako ni nan.* | He, being under the tree, saw it. |

| | |
|---|---|
| *su tom kikata la, mi mi yi katip.* | We'll be safe in (under) the tent. (*lit.,* Being under the tent, we will be safe.) |

**§ 55. *ti.*** *Of, belonging to, from, out of.*

| | |
|---|---|
| *kikata lano nu yi ti mi.* | Those pants are mine. |
| *nan yi kata ti Anala.* | He came from England. |
| *susu yi kata ti ha.* | Rain comes out of the air. |
| *o kata ti tom mu mi!* | Come out of the house to me! |
| *timsa ti nan yi pina.* | Her book (which she wrote) is good. |

The preposition *ti* is used to clarify the use of multiple descriptors (*see* § 75).

**§ 56. *tu.*** *For, on behalf of, in order to.*

| | |
|---|---|
| *mi yi usi tu nan ni nu.* | I did it for her |
| *pa yi kikata tu molo nan ni nam kikata.* | The woman wove a bag for her child. |
| *nan yi fana haya tu tua.* | He sings to eat. |

### § 57. "Why" questions using *tu sup.*

Questions asking why something is or was done may be formed by using *tu* with *sup* (interrogative pronoun; what?). This formation always follows the action signifier.

| | |
|---|---|
| *yu yi laka tu sup mu tantan howa?* | Why did you go to the city? |
| *wai, nan yi yumi tu sup ni tan nu?* | Why on earth did he have sex with that guy? |
| *mi yi usi tu sup ni nu?* | Why did I do that? |
| *yompo yi hua tu sup ni timsa?* | Why did the dog eat the homework? |

### § 58. ***wawa.*** *Beyond, outside of.*

| | |
|---|---|
| *mi yi laka wawa tom.* | I'm going outside the house. |
| *nan yi kata ti wawa hin nu.* | He came from outside this country. |
| *mi mi yi kun saso ni no wawa po nu.* | We can know nothing beyond this existence. |

## 2. Signifiers

### a. General Comments

**§ 59.** Signifiers carry the significance of the sentence, acting (in terms of English) either as nouns, adjectives, adverbs, or verbs depending on their placement and how they are marked by the designators. Signifiers can signify things both corporeal and abstract, objects and ideas. They can also act as descriptors modifying one another. Therefore it is necessary to discuss signifiers in conjunction with function words.

**§ 60.** There are no articles, indefinite or definite, in *fana.*

| | |
|---|---|
| *tan yi fana.* | A person speaks./The person speaks. |
| *hompu yi laka nima.* | The dog is running./A dog runs. |

**§ 61.** Plurals are generally not indicated. If a plural must be indicated for clarity, a descriptor may be appended, usually *waya* ("many, much"), or, for more specific description, a number may be appended. Pronouns may be reduplicated to indicate plural (*see* § 70).

| | |
|---|---|
| *tan yi lofum sali ni tom.* | A person/People need to build a house/houses. |
| *nan nu yi waka.* | That guy/Those guys are nasty. |
| *yu opo yi sofa, wa!* | You all are really tall! |
| *mi mi yi tika ni susupo si.* | We caught two fish. |

**§ 62.** A sentence in *fana* does not usually designate tense. For clarity, the time an action takes place may be signified by context clauses using *tata* ("time"), *hapan* ("day"), etc. (*see* § 35) or, for a possible future, by the irreal designator *ipi* (*see* § 37). To indicate that an action has been completed, the word *pomo* ("done, past, finished") is used either in a context clause or following the action signifier.

| | |
|---|---|
| *tata nu la, mi yi laka.* | Now I am going. |
| *tata wani la, mi yi laka.* | Soon I will go. |
| *tata howa la, mi yi laka.* | For a long time I walked. |
| *tata pomo la, mi yi laka.* | Once upon a time I was walking. |

| | |
|---|---|
| *mi yi sali pomo ni tom.* | I built the house. (I finished building the house.). |

**§ 63.** Tenses can also be indicated, if necessary, by using the descriptors *kata* (coming, future), *nu* (this, now), *laka* (going, continuing past), *sup* (what, when, some), and *yip* (back, ago) in the context clause.

| | |
|---|---|
| *hapan kata la, nan yi laka mu tom.* | He'll go home tomorrow. |
| *tata nu la, mi yi hako ni timsa nu.* | I am reading this paper now. |
| *tata laka la, hupo yi yumi.* | The cows were mating. |
| *hapan sup la, yu yi kata owuya.* | Someday you will fall asleep. |
| *nupa yip la, mi mi yi tipita.* | We were dancing last night. |

### b. Signifiers of Things and Signifiers of Action

**§ 64. *yi, ni* and prepositions.** The function word *yi* designates the preceding signifier or signifiers as the subject of the sentence, that which performs the action of the sentence or which is described, and to which all other words and clauses of the sentence relate. It also signifies that the word following will either be an

action signifier or a descriptor describing the state of the subject. The function word *ni* designates the following signifier as the direct object of the action performed in the sentence, the thing acted upon. *ni* thus also designates the preceding word or phrase as an action taken upon the direct object (but *see* §§ 32-33). Prepositions are function words that relate the following signifier or signifiers to the signifier that precedes them. Thus, prepositional phrases relating to an action signifier must immediately follow that action signifier (and cannot be placed elsewhere in the sentence, as in many languages).

**§ 65. The basic sentence.**

| | |
|---|---|
| *mi yi tika ni timsa.* | I took the book. |

The first signifier, *mi*, is shown to be the subject by the following function word, *yi*. *yi* also shows that the following word will either be an action word or a descriptor. The second signifier, *tika*, "to take", is shown to be an action word by the following function word *ni*, which introduces the direct object, *timsa*, "the book".

| | |
|---|---|
| *pipi yi pipi.* | The bird is flying./A bird is a bird./To fly is to fly./Flying is a bird. |

The first signifier, *pipi,* is shown to be the subject of the sentence by the following function word, *yi.* This subject can be considered ambiguous, meaning either "(a) bird(s)/the bird(s)" or the action word "to fly/flying" Because there is no direct object signified by *ni* ("to fly" can have no direct object), the second signifier, *pipi*, can also be considered ambiguous: it may function as either an action word or a descriptor: "The bird flies" or "a bird is a bird." "To fly is to fly" is unlikely but possible. Or the sentence may be considered poetically: "Flight is a bird." Context will clarify the meaning (if a clearer meaning is desired).

| | |
|---|---|
| *pipi yi pipi mu oalu.* | The bird flies to the tree. |

In this instance, the first signifier is the subject *pipi*, "a bird/the bird" or "flying". However, the second signifier is unambiguously an action word, *pipi*, "to fly", because it is followed by a preposition introducing an indirect object. Having an indirect object shows that the subject is an agent, not an action word. The third signifier, *oalu*, "the tree", follows the preposition *mu*, and is thus the indirect object of the action word*: to the tree.*

| | |
|---|---|
| *pipi yi pina.* | The bird is good./To fly is good. |

In this instance, the first signifier, the subject *pipi,* can be either "a bird/the bird" or the action word "to fly".

The second signifier is definitely a descriptor, "good," as there is no direct object (indicated by *ni*) or indirect object (indicated by a preposition). Hence, the sentence can mean either "The bird is good" or "To fly is good." Context will make the meaning clear.

**§ 66.** Action signifiers can work together to create more complex actions.

| | |
|---|---|
| *mi yi lofum hoka ni yu.* | I want to help you. |
| *yu yi ika pu ika tipita ni nan?* | Did you make her dance? (*lit.*, You make don't make her dance?) |
| *nan yi katip usi tu ham nan.* | She continues to work for her husband. |

### c. Pronouns

**§ 67.** Pronouns are any member of a small class of signifiers that are used as replacements or substitutes for nouns and noun phrases. There are four personal pronouns in *fana*. Like all words in *fana*, they do not vary to indicate number, case, or gender.

| | |
|---|---|
| *mi* | I, we |
| *yu* | You, you (pl.) |

| | |
|---|---|
| *nan* | he, him, she, her, it, they, them |
| *sup* | who, what, someone, something (also interrogative pronoun) |

*tan* may act as an impersonal pronoun, "one".

**§ 68.** The reflexive is indicated by *sip.* It is a descriptor and must follow the signifier.

| | |
|---|---|
| *mi sip* | myself |
| *yu sip* | yourself, yourselves |
| *nan sip* | itself, himself, herself, themselves |
| *Pilu sip* | Pilu himself |

**§ 69.** *fana* does not have relative pronouns. Relative clauses are introduced by the designator *lo* (*see* § 34).

**§ 70.** The plural of pronouns may be expressed, if desired or necessary, by reduplication:

| | |
|---|---|
| *mi mi* | we, us |
| *yu yu* | you (pl.) |
| *nan nan* | they, them |

Plural pronouns are also expressed (rarely) by the use of *waya* (many):

| | |
|---|---|
| *mi waya* | we, us |
| *yu waya* | you (pl.) |
| *nan waya* | they, them |

*sup* and *sip* can not be indicated as plural.

**§ 71.** Pronouns cannot act as action signifiers, but can act as subjects, direct objects, indirect objects, or descriptors.

| | |
|---|---|
| *mi yi tika ni timsa.* | I take the book. |
| *Piti yi kalu ni mi.* | Peter is killing me. |
| *nan yi tua mu mi ni susu.* | He gave water to me. |
| *wop nu yi kosa mi.* | This rock is mine (my thing). |

**§ 72.** Though *nu* ("this, that") is a demonstrative descriptor, in casual speech it often stands alone and acts as a pronoun, though it is actually functioning as a descriptor for an implied signifier.

| | |
|---|---|
| *o hako ni wop. nu yi howa.* | Look at the rock. It (this rock) is big. |

| | |
|---|---|
| *nan yi fana ni nu: mi yi pina.* | She said this (speech): I am good. |

### d. Descriptors

**§ 73.** Descriptors are signifiers that describe or modify another signifier. Descriptors must always follow the signifier they describe or modify; they cannot precede the signifier, as in some languages.

| | |
|---|---|
| *pa howa an pa wani yi tuma.* | The big woman and the little woman are sitting. |
| *wop imana yi usila pu.* | Soft rock is useless. |
| *pipi sonu yi fana haya yumo.* | The green bird sings sweetly. |

**§ 74.** Descriptors can be used in series to modify a signifier. Each additional descriptor describes the preceding descriptors in reverse order.

| | |
|---|---|
| *pa wani omon saso* | the wise old little woman |
| *pa omon saso wani* | the old woman of little wisdom |
| *himpo panu timona* | a dangerous black animal |

| | |
|---|---|
| *yomi sonu yumo* | the sweet green fruit |

**§ 75.** The preposition *ti* can be used to clarify a series of descriptors by separating one set of descriptors to describe a signifier having other descriptors.

| | |
|---|---|
| *tan molo pina waya* | a very good young person |
| *tan molo ti pina waya* | a young person of much good |
| *usila okuta usila waya* | a very useful sharp tool |
| *usila okuta ti usila waya* | a sharp tool having many uses |

**§ 76.** The same descriptors can often modify subjects, objects, indirect objects, and action words.

| | |
|---|---|
| *tan mupu yi fana mupu mu nan.* | The deceiver lied to him. (*lit.,* The false person spoke falsely to him.) |
| *tan saso yi fana saso ni nomo saso.* | The wise man wisely spoke the wise words. |

| | |
|---|---|
| *tan waya yi usi waya tu sali ni tom waya nu.* | Many people worked a lot to build all those houses. |
| *tan no yi tiwa ni no opo.* | No one has absolutely nothing. |

**§ 77.** The descriptor *pu*, "no, negating", can be used to form yes/no questions.

| | |
|---|---|
| *yu yi laka pu laka?* | Are you going? (*lit.*, "Do you go-not-go?" |
| *nan yi kata pu kata anu yu?* | Is he coming with you? (*lit.*, "He comes-does-not-come with you?") |
| *yu yi lofum pu lofum oki ni timsa nu?* | Do you want to read this book? (*lit.*, "Do you want-not-want to read this book?") |

**§ 78.** The responses to such questions generally involve a restatement of the relevant signifier.

| | |
|---|---|
| *yu yi laka pu laka?* | Are you coming? |
| *mi yi laka.* | I'm coming. |
| *mi yi laka pu.* | I'm not coming. |

| | |
|---|---|
| *nan yi pina pu pina?* | Is she good? |
| *nan yi pina.* | She's good. |
| *nan yi pina pu.* | She's not good. |

In informal conversation, the response may be abbreviated, but this is considered lazy and bad form.

| | |
|---|---|
| *yu yi laka pu laka?* | Are you coming? |
| *laka.* | (I'm) coming. |
| *laka pu* (or even *pu).* | (I'm) not coming (or Not). |

**§ 79.** The descriptor *sup* may be appended to any statement to give it an interrogatory tone, or to mitigate an imperative tone. In this instance it acts to modify the entire sentence.

| | |
|---|---|
| *nan yi kata, sup?* | She's coming, eh? |
| *o nuna ni holo, sup?* | Open the door, okay? |
| *tata no la, Hali yi laka mu Pati, sup?* | Harry never visits Patty, right? |
| *Mali tun Piti yi laka mu tom yu, sup?* | Did Mary or Peter go to your house? |
| *yu yi lofum ni yomi tun nomsa, sup?* | Do you want fruit or bread? |

| | |
|---|---|
| *nan yi umila tun laka, sup?* | Did he wait or leave? |
| *ham tun pa yi hua ni nomsa, sup?* | Did the man or the woman eat the bread? |
| *yu yi tiwa ni namam tun yomi, sup?* | Do you have a carrot or an apple? |

**§ 80.** Indirect object clauses, which are introduced by a preposition, are always considered as descriptors, and thus must follow their signifier immediately (*see* §§ 44, 73).

| | |
|---|---|
| *mi yi tua mu nan ni timsa.* | I give her the document. |
| *nan yi kata ti tantan wani mu mi.* | He comes from the village to me. |
| *nan yi kata mu mi ti tantan wani* | He came to me (I am) from the village. |
| *nan yi tiwa son tiwa ni nam.* | She held the bowl in her hand. (*lit.,* "She held with her hand the bowl.") |

| | |
|---|---|
| *nan yi ika kata ti tantan wani mu mi mi ni molo.* | He brought the child from the village to us. (*lit.,* "He made the child come from the village to us.") |

But:

| | |
|---|---|
| *nan yi ika kata mu mi mi ni molo ti tantan wani.* | He brought to us a child of the village. |

### e. Proper Nouns and the Honorific

**§ 81.** Proper nouns—the names of individuals, places, pets, etc.—are considered outside the vocabulary of *fana* and are capitalized when using the Roman alphabet (and marked with the *mitu* when written in the syllabary), and may be spelled according to the original language, but are more usually transcribed according to the phonemic system of *fana.*

| | |
|---|---|
| *Mali* | Mary |
| *Isilan* | Iceland |
| *Hali o kata!* | Come, Harry! |
| *mi yi laka mu Piti.* | I am going to Peter. |
| *Afika yi howa yi oya waya.* | Africa is big and very beautiful. |

| | |
|---|---|
| *nan yi kata ti tantan howa Lonton.* | She came from (the city) London. |

In the above instance, the proper name *Lonton* functions as a descriptor of the signifier *tantan howa*, and so follows it.

**§ 82.** *tan* is often used as a polite title to indicate respect, recognizing the entity as a conscious being. In this case, the proper name is considered as a descriptor modifying *tan*, so it always immediately follows.

| | |
|---|---|
| *tan Mikala* | Mr. Michael |
| *tan Sala* | Ms. Sara |
| *tan pipi panu* | Mr. Crow |

### f. Numbers

**§ 83.** ***Cardinal numbers.*** The cardinal numbers are: *no* (0), *ton* (1), *si* (2), *sayo* (3), *pam* (4), *tiwa* (5), *tonti* (6), *siti* (7), *pampam* (8), *sasayo* (9), *tiwawa* (10). Generally, larger numbers are expressed by *waya* (many), but if precision is required, the following are used: *mipa* (100), *mimipa* (1000), *mip wa* (1,000,000 or higher). Those who speak *fana* rarely need to express large numbers precisely.

The numbers are combined in sequence to form the so-called "composed" numbers higher than ten: *tiwawa ton*, eleven (11), *tiwawa si*, twelve (12), *tiwawa sayo*,

thirteen (13), *si tiwawa*, twenty (20) (two tens), *si tiwawa ton*, twenty-one (21), *si tiwawa si*, twenty-two (22), *sayo tiwawa*, thirty (30) (three tens), *tiwa tiwawa*, fifty (50), *mipa ton*, one hundred and one (101), *si mipa*, two hundred (200), etc.

| | |
|---|---|
| *mi yi tiwa ni timsa ton.* | I have one book. |
| *nan yi hua ni yomi sayo.* | She ate three apples. |
| *o fali mu mi ni uman tiwa.* | Bring me five sticks. |

**§ 84.** ***Ordinal numbers***. Ordinal numbers indicate the order in which things come. These are formed by the descriptor *nip*: *ton nip*, first; *si nip*, second; *sayo nip*, third; *pam nip*, fourth; etc.

| | |
|---|---|
| *nan yi molo ham pam nip ti nan.* | He is their fourth son. |
| *Hali yi owuya lim tom sayo nip.* | Harry lives in the third house. |

## g. Comparisons of Descriptors

**§ 85.** Descriptors are combined with the descriptors *na*, *ta*, *wa*, and *sama* to indicate comparatives and superlatives.

| | |
|---|---|
| *howa* | big |
| *howa na* | bigger |
| *howa na wa* | biggest |
| *wani*<br>(or *howa ta*) | small<br>(less big) |
| *wani na*<br>*(*or *howa ta na)* | smaller<br>(even less big) |
| *wani na wa*<br>*(*or *howa ta na wa*)* | smallest<br>(least big) |
| *howa sama* | as big, the same size |
| *yu yi sofa sama ko mi.* | You are as tall as me. |
| *nan yi tiwa ni kaka waya na ko mi.* | She has much more money than me. |
| *Mali yi saso ta na wa ti tutap nan.* | Mary is the least intelligent of her siblings. |

### 3. Interjections

**§ 86.** Interjections are words expressing emotion, usually grammatically isolated, or any word or expression so used.

| | |
|---|---|
| *a* | ah! ha! |
| *a! mi yi hako ni yu!* | Ha! I see you! |
| *ho* | oh! hey! |
| *ho! Mali o! o kata!* | Hey! Mary! Come here! |
| *u* | ooh! oh ves! |
| *u! o hako ni pipi nu!* | Ooh! Look at that bird! |
| *u! hua nu yi waka waya!* | Wow, this food is really awful! |
| *wa* | Emphasizes the preceding word or clause. |
| *fana nu yi suyip opo, wa!* | That talk is totally crazy indeed! |
| *wai* | Expresses surprise, astonishment. |
| *yu yi howa, wai!* | Wow, you're big! |
| *yu yi laka mu tom nan, wai!* | You went to his place, woo-hoo! |
| *pina!* | Good! Great! |
| *waka!* | Shit! Crap! |
| *faka!* | Darn! |

# Dictionaries

# *fana*-English Dictionary

Abbreviations

| | |
|---|---|
| *conj.* | conjunction |
| *descrip.* | descriptor |
| *desig.* | designator |
| *interj.* | interjection |
| *prep.* | preposition |
| *pron.* | pronoun |
| *signif.* | signifier |
| *signif. a.* | action signifier |

**a**

**a** *interj.,* ah! aha!

**aka** *signif.,* beginning, start, opening; *signif. a.,* begin, start, turn on

**akipi** *descrip.,* marvelous, awesome; *signif.,* awe, , marvel, awe-inspiring thing; *signif. a.,* stand in awe, be awestruck

**akup** *descrip.,* quiet, silent, still, motionless; *signif.,* silence, quiet

**alimsa** *descrip.,* corporeal, physical, of the tangible world; *signif.,* body, torso, physical state; *kikata alimsa,* shirt, robe, dress

**ama** *descrip.,* creative, generative, inventive; *signif.,* parent, creator, progenitor, begetter, originator, ancestor, caretaker, caregiver; inventor; *signif. a.,* give birth, create, invent

**amanya** *descrip.,* caring, careful; carefully; signif., care, solicitude; *signif. a.,* to care for, take pains for;

*o amanya ni yu!* take care of yourself!

**amatan** *signif.,* kin, family, relation, related person(s); affiliation, alliance

**amati** *signif.,* birth, coming to be; *signif. a.,* be born, come into being; *amati tikaka,* bastard; *fana amati,* genealogy *(literary genre)*

**amolo** *signif.,* bodily orifice, pore, anus

**amoya** *descrip.,* mocking, derisive, ridiculing; mockingly; *signif.,* ridicule, mockery; *signif. a.,* to mock, ridicule, deride

**an** *conj.,* joins multiple subjects

**anaka** *descrip.,* torn, ripped, ragged, shredded; *signif.,* tear, rip, rent; *signif. a.,* tear, rend, rip

**anu** *conj.,* with, together with, together; *anu pu,* without, except, unless

**api** *descrip.,* eastern, easterly; *signif.,* east (direction)

**apum** *descrip.,* western, westerly; *signif.,* west (direction)

**ato** *descrip.,* northern, northerly; *signif.,* north (direction)

**atum** *descrip.,* flat, even, unmarked; *signif.,* flat object; *hin atum,* flat land, plains

**aum** *descrip.,* southern, southerly; *signif.,* south (direction)

**awan** *descrip.,* before, in front, advanced; ahead, in front; *signif.,* face, front, foremost part

## f

**fa** *prep.,* atop, on, over, above

**faka** *descrip.,* hurt, broken, botched,

damaged, injured; clumsy, ungraceful, awkward; *signif. a.,* to break, injure, damage, ruin, harm; *kata faka,* to break, become broken; *slang: nan yi faka ni isin,* cruel, nasty ("he breaks eggs/is a ballbreaker"); *o faka pu ni isin mi,* don't break my eggs

**fali** *signif.,* burden, load, charge; *signif. a.,* carry, bear, convey

**fana** *signif.,* talk, speech, communication, message, information; *signif. a.,* say, speak, communicate, talk, use language; *fana fana,* chatter, babble; *fana fokala,* dispute, argue; argument; *fana howa,* shout, yell; boast; *tim fana,* the fana syllabary; *fana wani,* speak low; *fana ha,* whisper

**fanapom** punctuation mark that indicates the end of a sentence.

**fanupa** *signif.,* question; *signif. a.,* to ask, demand, inquire

**fifi** *signif.,* fæces; blunder, mistake, an action ruined, fault; *signif. a.,* to defecate; to mess up, to err, to botch; *mi yi fifi,* I screwed up, I'm sorry, I regret; *fana fifi,* insult; *fana ni fifi,* to insult ("speak shit"); *slang: nan yi fifi lim hako nan,* he fooled him, he pulled the wool over his eyes ("he shit in his eyes")

**fifiku** *descrip.,* cowardly, traitorous; *signif.,* diarrhea; coward, traitor; *signify. a.,* have diarrhea

**fimala** *descrip.*, shadowy, shaded, obscured; *signif.,* shadow, shade;

*signif. a.,* to obscure, to dim, obfuscate

**finap** *signif.,* choice, selection, gathering of things selected; *signif. a.,* choose, select, pick, gather; decide

**fipu** *signif. a.,* accept, receive, get

**fo** *descrip.,* natural, usual, normal; normally, customarily, usually; *signif.,* custom, routine, norm, habit

**fokala** *descrip.,* combative, argumentative, *signif.,* fight, battle, combat; *signif. a.,* to fight, battle, challenge, compete, struggle, argue; *fokala fifi:* battle royale, melée; *tan fokala,* fighter, soldier; *tantan fokala,* army, military; *usi fokala,* attack, make war; enrage

**fu** *descrip.,* occurring, happening; *signif.,* event, occurrence; *signif. a.,* happen, occur

**fukana** *descrip.,* split, cracked, rent; *signif. a.,* to crack, to split; *signif.,* a crack, a breach; *hin fukana,* ravine, gulch, gully

**fula** *signif.,* flower, bloom; *signif. a.,* to flower, to bloom, to burgeon

**fun** *signif.,* foot, organ of locomotion, lower part of something; *kikata fun,* shoe; *fun tom,* foundation of a house or building

**fuwo** *descrip,* smooth

## h

**ha** *signif.,* air, wind, breath; *signif. a.,* blow, breathe; *ha ha,* strong wind, gale; to pant, gasp; *ha panu,* smoke, smog; *ha sofa,* sky, heaven

**hai** punctuation mark that separates written words

**hako** *signif.,* eye; *signif. a.,* to see, look, observe, examine, watch; to seek to, look for, try to

**hakonu** *signif.,* that which is seen, sight, vision; *hakonu owuya,* dream

**hakotu** *signif.,* search, quest; *signif. a.,* to search for, to look for, to seek

**ham** *descrip.,* male, masculine; *signif.,* man, male person; husband, male mate

**hamoya** *descrip.,* brave, valiant, defiant; bravely, valiantly; *signif.,* testicle; bravery, courage, defiance; *signif. a.,* to brave, defy; *slang: tiwa ni hamoya,* to be brave (have balls)

**hampa** *signif.,* hermaphrodite

**hamuman** *signif.,* penis

**haniko** *descrip.,* thankful, grateful; *signif.,* thanks, gratitude; *signif. a.,* to thank

**hap** *descrip.,* bright; *signif.,* sun, light, glow, radiance, bright-ness, source of light; *signif. a.,* to shine, glow; *hap ʻwani,* star, planet

**hapan** *signif.,* day; *hapan nu,* today; *hapan awan,* yesterday; *hapan kata,* tomorrow

**haso** *descrip.,* hot; *haso ʻwani,* warm; *signif.,* fire, chemical reaction, heat; *signif. a.,* to heat, to burn; *uman haso,* torch; *ika haso*, cook

**hatata** *descrip.,* odorous, smelly; *signif.,* smell, stench, stink, fart; *signif. a.,* smell, smell bad, break wind, fart; *slang: mi yi hatata lim*

*yu,* I don't need you, get out of the way ("I fart at you"); *hatata wani,* odor; silent fart; brat (as insult)

**haya** *descrip.,* artistic, entertaining; *signif.,* art; *tim haya,* drawing, painting; *fana haya,* to sing, singing; song; poetry; *hopu haya,* music

**hayi** *signif.,* ear; *signif. a.,* hear, listen, attend to, obey; *slang: hayi howa,* a gossip ("big ears")

**hi** *signif.,* essence, spirit; core, pith, marrow

**hilu** *descrip.,* aligned, in a row, direct, straight, erect; *signif.,* line, row, rank, range

**himpo** *signif.,* animal, land animal, beast

**hin** *signif.,* earth, soil, country, land, outdoors, territory; *hin moyi,* island; *hin opo,* the world, all lands combined; *hin susu,* mud

**hito** *signif.,* success, triumph; *signif. a.,* win, succeed, vanquish, conquer (through struggle)

**hiyi** *signif.,* laugh; *signif. a.,* to laugh

**ho** *interj.,* oh! hey!

**hoka** *descrip.,* helpful, generous; *signif.,* help, aid, assistance; *signif. a.,* to help, aid, assist

**holo** *signif.,* door, hole, orifice, window, *slang:* asshole, vagina; *nan yi tiwa ni holo susu,* she's sexually aroused, she's horny ("she has a wet vagina")

**holopa** *signif.,* vagina

**homin** *descrip.,* sympathetic, compassionate; *signif.,* pity, sympathy, compassion; *signif. a.,* to sympathize, to pity, compassionate

**honyo** *signif.,* heart; emotion, feeling; *signif. a.,* to feel, to sense, to have an opinion

**hopasu** *signif.,* menstruation; *signif. a.,* to menstruate

**hopu** *descrip.,* noisy; *signif.,* sound, noise; *signif. a.,* to make sound, make noise

**hopuka** *descrip.,* rasping, hoarse, croaking; *signif.,* cough, rasp, hack; *signif. a.,* to cough, to be hoarse, to choke

**howa** *descrip.,* big, heavy, large, long; grand, important

**howup** *signif.,* growl, roar; sound made by a beast; *signif. a.,* to growl, to roar

**hua** *descrip.,* edible, consumable; *signif.,* food item, consumable stuff; *signif. a.,* eat, drink, consume, swallow, ingest; *poyiya pi hua no,* hunger; *hua ʻwani,* nibble

**huli** *descrip.,* agreeable, conformable; *signif.,* contract, agreement, promise; s*ignif. a.,* to agree, to consent, promise

**hum** *descrip.,* right, just, correct, proper; *signif.,* rightness, correctness, justice; *ika hum,* to make right, to correct

**huna** *descrip.,* absent, ignored; *signif.,* absence; *signif. a.,* to ignore, not attend to, excuse, pardon; *mi yi ika huna ni fifi yu,* I forgive your error; *kata huna,* disappear

**hupata** *signif.,* whistle, wind instrument; *signif. a.,* to whistle, to play a wind instrument

**hupo** *signif.,* domesticated animal other than a pet
**husa** *descrip.,* right, right side, right hand
**huwi** *signif.,* to warn, to caution

## i

**i** *prep.,* through, across
**ika** *signif. a.,* to make to do, to cause to happen
**ikina** *signif.,* experience, that which is suffered, borne; *signif. a.,* to experience, to undergo, to suffer
**ilapa** *descrip.,* tricky, wily; *signif.,* trick, ruse, stratagem; *signif. a.,* to outsmart, play tricks
**imana** *descrip.,* soft, pliable
**imo** *signif.,* eyelid; *signif. a.,* blink, wink
**inasu** *descrip.,* within, internal, inside, inner; *signif.,* stomach, bowels; interior
**ipi** *desig., following a verb:* makes it conditional, uncertain, not (or not yet) of the real world; maybe, could be; equivalent to the subjunctive in other languages
**ipina** *design.,* almost, nearly; scarcely
**isaka** *descrip.,* afraid, fearful; *signif.,* fear, dread; *signif. a.,* to fear, to dread, to be afraid; *tan isaka,* coward
**isin** *signif.,* egg; *slang:* testicle; *signif. a.,* to deposit an egg
**iyaya** *descrip.,* humorous, amusing, funny, tickling, ridiculous; *signif. a.,* to amuse, make laugh, tickle; *fana iyaya,* joke

## k

**kaka** *descrip.,* wealthy, rich, fertile; *signif.,* money, cash, wealth

**kalu** *descrip.,* destructive, murderous, killing; *signif.,* murder, destruction; *signif. a.,* to kill, destroy, murder

**kani** *signif.,* a halt, a pause; *signif. a.,* to stop, halt, cease

**kapu** *signif.,* head, mind; *signif. a.,* to think, control, direct, guide, lead, plan, rule, regulate; *fun kapu,* chin, jaw-line; *kikata kapu*, hat, cap; *kata lim kapu,* come to mind, remember

**kata** *descrip.,* future, coming; *signif. a.,* to come, become, manage to, to succeed in doing; *ika kata,* to bring, to fetch; *kata omon,* to age, grow up, grow old; *kata saso*, to become smart, to become wise

**katilu** *descrip.,* safe, protected; *signif.,* safety; *signif. a.,* to save, make secure, protect, rescue

**katip** *descrip.,* enduring, lasting, remaining, staying; *signif.,* endurance; *signif. a.,* to stand, continue to, stay, remain; *katip pina,* stay well, be well, goodbye (from the one departing); *kata katip,* to stand up

**kawa** *descrip.,* sick, unwell; sickly, poorly; *signif.,* sickness, illness

**kikata** *signif.,* cloth, clothing, fabric, textile; *signif. a.,* to weave

**kipo** *signif. a.,* to allow, let, permit; *kun kipo,* to be allowed to

**ko** *prep.,* in comparison to, than

**kofota** *descrip.,* easy, pleasant, comfortable

**koiko** *descrip.,* stupid, dull; *signif.,* stupidity, vapidity, dullness

**kokip** *descrip.,* dead, dying, mortal; *signif.,* death; *signif. a.,* to die; *ika kokip,* to kill, murder

**koko** *descrip.,* unusual, strange, foolish, crazy, drunk; *signif.,* foolishness, craziness, weirdness; *susu koko,* liquor, alcoholic beverage

**kop** *signif.,* hip, side, flank, vicinity; *laka kop,* go to the side

**kosa** *signif.,* thing, object, matter, phenomenon; *kosa sup,* something

**kotilo** *signif. a.,* to cry, weep; *signif.,* weeping, tears; *kotilo wani,* whimper; *kotilo howa,* shriek, scream

**kuku** *signif. a.,* to suck, nurse; *ika kuku,* to suckle, nurse; *slang: o kuku ni yipo mi,* suck my ass

**kulapi** *descrip.,* tied, bound, knotted; *signif.,* binding, link, knot; *signif. a.,* to tie, to bind, to make a knot

**kun** *descrip.,* possible; *signif.,* ability, capability; *signif. a.,* to be able to, can

## l

**la** *design.,* marks a contextual phrase; when followed by *oku,* gives the contextual clause the sense of *if this, then that*

**lafi** *signif.,* arm, reach, extension; *signif. a.,* to reach, to extend; *lompu nu yi lafi mu tom mi,* that road goes all the way to my house

**laiya** *signif.,* pulse, rhythm, beat; *signif. a.,* to beat, to pulse, to throb

**laka** *signif.,* journey, passage; *signif. a.,* go, walk, travel; *laka pina,* go well, farewell,

goodbye (to the one departing); *laka nima,* run, hurry; *ika laka,* send

**lampa** *signif.,* gesture, movement; *signif. a.,* to move, to gesture; *susu lampa*, wave (water)

**lamyu** *signif. a.,* to hunt, chase, forage

**lano** *signif.,* leg; pace, stride, step; *kikata lano*, pants, pantaloon, gaiter

**lasofu** *signif.,* upper arm, shoulder; *ika sofa ni lasofu,* to shrug

**lifu** *signif.,* understanding, comprehension; *signif. a.,* understand, comprehend, hold in the mind

**lika** *descrip.,* turning, twisting; *signif. a.,* to turn, sway, turn aside

**lilo** *descrip.,* lost, astray, unseen; *signif. a.,* to lose, to go astray, to lack, forget

**lim** *prep.,* located at, present at, during; into; *descrip.,* real, true, existing; *signif.,* place, locale; reality, truth; *lim sup,* where?; *lim nu,* here, there; *lim opo,* everywhere; *lim no,* nowhere

**lina** *signif.,* spouse; *signif. a.,* to mate, marry, wed, join; *lina pa,* wife; *lina ham,* husband

**lo** *design.,* marks descriptive/relative clause of preceding signifier

**lofum** *descrip.* necessary, needful, desired; *signif.,* need, necessity, want, desire, wish; *signif. a.,* must, need, want, desire, hope, wish, require, should

**lompu** *signif.,* way, path, road; custom, doctrine, method

**lona** *descrip.,* left, leftward

**lonu** *descrip.,* red
**lunato** *signif.,* story, tale, narration, sequence of events; *signify. a.,* tell, narrate; *lunato tipita,* drama

**m**

**mani** *descrip.,* slow
**masu** *descrip.* ruined, defeated, under the power of, enslaved, thwarted; *signif.,* submission, defeat, surrender; *signif. a.,* submit, surrender, cede; *tan masu,* slave
**mi***pron.,* I, me, we
**mim** *descrip.,* responsive; *signif.,* answer, response, reaction; *signif. a.,* to answer, respond, react
**mina** *signif.,* moon
**mimipa** *descrip., number,* thousand (1000)
**mipa** *descrip., number,* hundred (100)
**mitu** punctuation mark designating a proper name, placed immediately before the name
**moa** *descrip.,* wide, vast, without boundaries; *signif.,* width, breadth; *signif. a.,* to wander
**mofu** *signif.,* river; *mofu wani,* stream, rivulet
**molo** *descrip.,* young, unripe, innocent, unknowing; *signif.,* infant, child; *tata molo,* youth, childhood
**monu** *descrip.,* yellow
**moyi** *descrip.,* narrow, bordered; *signif.,* body of water, lake; *signif. a.,* wade, swim through water; *moyi wani,* pond, puddle; *moyi moa,* sea, ocean
**moyipo** *signif.,* sea animal, sea mammal
**mu** *prep.,* to, toward, at
**mupu** *descrip.,* false, deceptive; falsely, deceptively; *signif.,* deception, lie; *signif.*

*a.,* to lie, deceive, betray

**muya** *descrip.,* wary, suspicious; *signif.,* suspicion, distrust; *signif. a.,* to distrust, suspect

## n

**na** *descrip.,* new, fresh; additional, again, another, further; extra, more; even; an intensive to indicate state, quality: *nan yi pusa mu koko na,* she is happy to giddiness; *ham yi tua na mu nan ni hua nan sip*, the man even gave her his own food

**nam** *signif.,* container, box, bowl, bag, drawer, cup, vessel; *nam atum,* plate, platter; *nam kikata,* basket, cloth bag; *nam kapu,* skull; *slang: nam isin,* scrotum

**namam** *signif.,* legume, vegetable

**nan** *pron.,* he, she, it, they

**nanyon** *descrip.,* proud, eminent, notable; *signif.,* pride, self-love; *laka nanyon,* to strut, parade

**napata** *descrip.,* angry; angrily; *signif.,* anger; *ika napata,* to annoy, irk, anger

**nasa** *descrip.,* different, altered, changed, other; *signif.,* change, alteration; *ika nasa,* to change, alter

**nasun** *descrip.,* thick, fat, dense; *su nasun,* deep

**nawa** *descrip.,* strong, powerful, confident, sure, intense; *signif.,* power, strength

**ni** *design.,* marks the following signifier as direct object

**nila** *signif.,* fortune, luck, chance; *nila pusa:* good luck; *nila waka:* bad

luck

**nima** *descrip.,* fast, quick, rapid; hasty; *signif.,* speed, energy; haste

**nip** *descrip.,* marks an ordinal number; *signif.,* number; *molo soya nip,* third child; *kosa ton nip yi kosa ton nip,* first things first; *tika ni nip,* to count, to number

**no** *signif.,* nothing, none; *number,* zero (0)

**noka** *descrip.,* clear, transparent, obvious, evident

**nomo** *signif.,* name, word; *signif. a.,* to name, to designate, nominate

**nomsa** *signif.,* bread, cake

**nowin** *signif.,* aim, scope, destination, intention; *signif. a.,* to aim to, intend to

**noyon** *descrip.,* hateful, odious, abominable; *signif.,* hate, hatred; *signif. a.,* to hate, to despise, to abominate

**nu** *descrip.,* demonstrative marker: this, that

**nuna** *descrip.,* open, free, unattached, unconstrained; *signif.,* freedom, liberty, openness; *signif. a.,* to open, free, liberate

**nupa** *signif.,* night

**nuwan** *descrip.,* salty; *signif.,* salt

**nuyayo** *descrip.,* tired, weary, fatigued; *signif.,* weariness, fatigue; *signif. a.,* to become weary, to tire

## o

**o** *desig.*: marks the vocative and the imperative

**oalu** *descrip.,* wooden; *signif.,* tree, wood; *oalu wani,* bush, shrub

**oiko** *signif.,* throat, neck

**oki** *signif. a.,* read, look at, go over, explore
**oku** *conj.,* therefore, in consequence of, as a result, consequently; connects a consequent or resulting word or clause
**okuta** *descrip.,* sharp, acute; *signif. a.,* cut, slice
**omon** *descrip.,* mature, old, ripe
**on** *conj.,* but, however; *descrip.,* only
**opo** *descrip.,* all; abundant, total, countless, bountiful, every, plentiful, total; totally, completely; *signif.,* abundance, entirety, everything
**oso** *signif.,* mouth, lips, jaw; *signif. a.,* taste; *wili son oso,* to kiss ("welcome with the mouth"); *nuna moa ni oso,* to yawn, to gape; *uman oso,* tooth; chew
**otip** *signif.,* failure, loss, disappointment; *signif. a.,* to fail, to lose
**ouma** *signif.,* clam, mollusk, shellfish; *slang:* vagina
**owuya** *descrip.,* at peace, sleeping, resting; *signif.,* sleep, repose; *signif. a.,* to sleep, to rest; to inhabit; *fana owuya,* to bore
**oya** *descrip.,* beautiful, attractive, graceful, dapper, pleasing; *signif.,* beauty, elegance, grace

## p

**pa** *descrip.,* female, feminine; *signif.,* woman, female, feminine person; wife, female mate
**pakip** *signif. a.,* to shake, tremble, quiver, vibrate
**paku** *signify.,* discovery; *signif. a.,* to find,

locate, discover

**pam** *descrip., number,* four (4)

**pampam** *descrip., number,* eight (8)

**pan** *prep.,* next to, beside, near

**panu** *descrip.,* dark, black; unlit

**papap** *descrip.,* cold, cool; uncooked, raw; *signif.,* coolness, coldness; *signif. a.,* to cool, chill; *slang: papap yi yumi ni mi,* it's really cold ("the cold is screwing me")

**papinti** *signif.,* blade of grass, straw; page, paper; *hin papinti,* meadow, lea, pasture, yard

**pawoya** *signif.,* breast, mammary, teat

**pi** *conj.,* because of, owing to, on account of, in consequence of; *pi sup,* why?

**pikako** *descrip.,* poor, lacking, poverty-stricken; *signif.,* poverty; *signif. a.,* to lack, want

**pilo** *signif.,* skin, shell, bark, peel, outer form, boundary; *signif. a.,* to seem, appear as

**pina** *descrip.,* good, positive, friendly, peaceful; simple

**pinti** *signif.,* plant, herb, vegetation, leaf; *hin pinti,* field, garden

**pipi** *signif.,* bird, flying creature (other than insect); *signif. a.,* to fly

**piposo** *signif.,* beak, bill of bird, *slang:* penis

**piyo** *signif. a.,* to hang, sag, droop; *ika piyo,* to hang something

**po** *descrip.,* alive, living; *signif.,* entity, being, thing existing; life, existence; *signif. a.,* live, exist, be

**poki** *descrip.*, covered, concealed, wrapped, out of sight; *signif.,*

cover, lid; secret, hidden thing; *signif. a.,* to hide, to keep covered; *poki sofa,* roof

**polu** *signif. a.,* put, place, position

**pomo** *descrip.,* done, past, finished, completed; *signif.,* end, finish, completion; *signif. a.,* to finish, end, close, turn off; *tata pomo la,* at last, at the end

**ponika** *signif.,* market, shop, stall, fair, bazaar; commerce, business transaction; *signif. a.,* exchange, barter; *tan ponika,* merchant, salesperson, businessperson

**pop** *prep.,* according to, in the opinion of, along

**popin** *descrip.,* sound, healthy, in good standing; *signif.,* health, vigor, sanity

**poyiya** *descrip.,* painful, aching; *signif.,* pain, hurt; *signif. a.,* to hurt, sting, ache; *slang: nan yi poyiya ni yipo mi,* he's a pain in my ass

**pu** *descrip.,* no, not; expresses the negative

**puka** *signif.,* punishment, discipline, chastisement; *signif. a.,* to punish, to chastise, to sanction

**puna** *descrip.,* empty, vacant; *signif.,* void, emptiness; *signif. a.,* to empty, make vacant

**pupo** *signif.,* insect, bug, arachnid, buglike thing; *signif. a.,* to crawl, creep

**pusa** *descrip.,* happy, content, pleased; *signif.,* joy, happiness; *signif. a.,* to rejoice; *pusa pi,* thankful, grateful

## s

**sa** *descrip.,* worthy, respectable, honorable; *signif.,* respect, esteem,

honor; *signif. a.,* to respect, esteem, honor

**saku** *descrip.,* enough, plenty

**sali** *descrip.,* made, constructed, built; *signif.,* machine, construction; *signif. a.,* to build, make, prepare

**sama** *descrip.,* same, like, similar; equal

**samani** *signif.,* meaning, definition, explanation; *signif. a.,* to mean, signify; *ika samani,* to define, explain

**sap** *descrip.,* distant, far, away

**sapu** *descrip.,* sorrowful, sad, unhappy; *signif.,* sadness, sorrow; *signif. a.,* be sad, grieve; *fana sapu,* lament

**sasayo** *descrip., number,* nine (9)

**saso** *descrip.,* knowing, wise, smart, skilled; known; *signif.,* knowledge, skill, wisdom; *signif. a.,* to know how to, to know, to be wise in, skilled in, have information about; *tan saso,* philosopher, teacher; *tua ni saso,* to teach; *ika saso,* to make known, to reveal; *tika ni saso,* to learn; *lofum saso,* want to learn, want to know, ask; *wawa saso,* beyond knowing; *saso wawa,* divine knowledge; *saso no,* ignorance, ignorant

**sasoka** *descrip.,* familiar, known, recognized; *signif. a.,* to know, to be familiar with, to recognize; *sasoka pu,* unknown, unfamiliar, unrecognized

**sawo** *descrip.,* white, pale, without color

**sawosu** *signif.,* snow; *signif. a.,* to snow

**sayo** *descrip., number,* three (3)

**si** *descrip., number,* two (2); both
**sifi** *signif.,* bowed string instrument; *signif. a.,* to play a bowed string instrument
**sikala** *signif.,* the season spring
**sikosa** *signif. a.,* to crush, to squash
**sila** *signif. a.,* to jump, leap, hop, spring
**simpo** *signif.,* amphibian
**sinua** *descrip.,* thin, slim, meager
**sip** *descrip.,* referring to the subject of the sentence, self, *nan sip,* itself, himself, herself; *yu sip,* yourself; *mi sip,* myself
**siti** *descrip., number,* seven (7)
**sofa** *descrip.,* high, tall; up, above, over; *signif.,* top, uppermost part
**sokala** *signif.,* summer
**son** *prep.,* using, with, by means of; *son sup,* how?
**sonu** *descrip.,* blue, green
**sopi** *descrip.,* serious, solemn, grave
**sosip** *descrip.,* sticky, glutinous; *signif.,* clay, dough, semi-solid substance, sticky substance, paste
**soto** *descrip,* still, yet, up to now, as of; until
**su** *prep.,* under, below
**suka** *descrip.,* dry, arid; *ika suka,* to dry; *hin suka,* desert
**sukup** *descrip.,* evil, nasty, malicious; *signif. a.,* to curse, to damn, to doom
**sumonu** *signif.,* urine; *signif. a.,* to urinate; *slang: pipi yi sumonu la, o fana,* shut up ("talk when the birds piss"); *sumonu fa nan,* to disesteem, scorn ("piss on him, her, it"); *sumonu lim tom,* to foul one's own nest,

harm one's own interests; *tan sumonu,* coward, jerk, rascal ("pisser"); *sumonu ni hin,* to be a miser, ungenerous ("pisses dirt"); *mi yi sumonu mu yu,* you're asking for it! ("I'll piss at you"); *nan yi sumonu fa kapu nan sip,* he messed that up ("he pissed on his head")

**sup** *descrip.,* which, what, who; interrogative pronoun; *tata sup la,* sometime; *sup yi sup?* what is it? what is happening?

**supap** *descrip.,* freezing cold; *signif.,* ice; *signif. a.,* to freeze, to congeal

**susu** *signif.,* water, liquid, fluid, beverage; *signif. a.,* flow, spill; *poyiya pi susu no,* to thirst; *kata susu,* to melt, become water; *susu lonu,* blood

**susupo** *signif.,* fish; lake, river, or sea animal not a mammal

**susuya** *signif.,* cloud, mist, steam

**susuyun** *signif.,* rain, falling water; *signif. a.,* to rain

**suyip** *descrip.,* foolish, nonsensical; foolishly; *signif.,* nonsense, foolishness

## t

**ta** *descrip,* less

**tali** *signif.,* bud, nub, bump, protuberance, stub, stump, button, hill; *signify. a.,* jut, protrude; *slang:* penis, clitoris; *holo ti tali,* cave, cavern; *tali howa,* mountain

**tamta** *signif.,* gong, bell; *signif. a.,* to ring, to peal, to beat a gong or ring a bell

**tan** *pron.,* one; *signif.,* person; honorific,

polite title in address to a person or other entity, similar to "mister, ms."; *tan howa,* big person, hero; *tan laka,* traveler; *tan no,* nobody, no one; *tan pina,* friend, companion; *tan waka,* enemy; *tan waya,* crowd; *tan sup,* someone

**tantan** *descrip.,* communal, of a group; *signif.,* pair; community, company, group, society, tribe, club; *hin tantan,* country, nation; *tantan wani,* village, town; *tantan howa,* city; *tantan kapu,* capital city

**tapa** *signif.,* nose; *signif. a.,* to smell, to scent; *slang: polu ni tapa lim yipo*, be obsequious, flattering ("put one's nose in the ass")

**tata** *signif.,* time, duration, moment, occasion, period; *tata awan,* before; *tata howa,* long time; *tata nu,* now, this time; *tata si ,* two times, twice; *tata sup,* sometime; *tata no,* never; *tata opo,* ever, always; *tata pomo,* at last, finally; *tata ta,* immediately, suddenly; *tata pan,* next, then, thereafter, afterwards; *tata wani,* soon, a little later; *tata waya,* later, after a while; *tata yip*, ago, already; *tata nu an tata nu,* now and then; *tata nu nu,* often; *tata nu pu,* seldom

**tawap** *descrip.,* full, filled; *signif. a.,* to fill

**ti** *prep.,* of, belonging to, from

**tika** *signif. a.,* to take, to seize; *tika son kaka,* to

buy, purchase with money

**tikaka** *descrip.,* illegal, wrong, against custom; *signif. a.,* to steal, to act illegally, against custom

**tim** *descrip.,* written, drawn, represented; *signif.,* mark, writing, image, picture, symbol, representation; *signif. a.,* to write, draw, represent something by other means

**timona** *descrip.,* risky, dangerous; *signif.,* danger, risk

**timsa** *signif.,* written object, record, book, document

**tip** *descrip.,* smiling, smilingly; *signif.,* smile, grin, pleasing expression; *signif. a.,* to smile, to grin

**tipita** *descrip.,* graceful, pleasing, attractive; *signif.,* dance; *signif. a.,* to dance, to move gracefully, to attract

**titi** *descrip,* between, among, central; *signif.,* center

**titon** punctuation mark which separates a contextual phrase from the main sentence (similar to a comma), two connected but grammatically unrelated phrases, or an introductory sentence from that which it introduces (similar to a colon).

**tiwa** *descrip., number,* five (5); *signif.,* hand, tactile organ; *signif. a.,* to hold, to have; *kikata tiwa,* glove

**tiwana** *signif.,* finger, appendage; *signif. a.,* to touch, feel, rub; *slang:* to masturbate; *tiwana ni tiwa,* to shake hands, touch hands in greeting;

*tiwana son lafi,* to embrace

**tiwawa** *descrip.,* ten (10)

**tofo** *signif.,* stuff, substance; *slang: tofo howa,* big gut, big buttock; *nan yi kapu ni nu: nan yi tofo howa,* he thinks he's important

**tolon** *descrip.,* stinging, pricking; *signif.,* thorn, prickle, sting; pen, writing instrument; *signif. a.,* to prick, to perforate, to sting, pierce

**tom** *signif.,* enclosed space, room, house, home; *signif. a.,* to enclose, set off, confine, establish

**tomto** *signif.,* drum, percussion instrument; *signif. a.,* to drum, to beat rhythmically

**ton** *descrip.,* single, only, unique, alone; *number,* one (1)

**tonap** *signif.,* wall, barrier, boundary; *signif. a.,* to block, obstruct; *holo lim tonap,* niche

**tonti** *descrip., number,* six (6)

**top** *signif.,* horizontal surface, plane; *top hua,* dining table; *top tim,* desk, writing table; *top polu,* shelf; *top owuya,* bed, litter

**towa** *descrip.,* colorful, colored

**tu** *prep.,* for, on behalf of, in order to

**tua** *descrip.,* giving, generous; *signif.,* thing given, gift; *signif. a.,* to give, send, emit, provide; *tua i,* hand over, translate; *slang: pa tua wa, ham tua wa,* promiscuous woman or man

**tui** *signif.,* spittle, saliva; *signif. a.,* to spit; *slang:* to ejaculate

**tukala** *signif.,* autumn
**tuma** *signif. a.,* sit, lie, recline
**tumaka** *signif.,* seat, stool; *slang:* buttock; *yu yi yumi pu la, o pakip pu ni tumaka yu,* mind your own business ("if you're not fucking, don't wiggle your ass")
**tun** *conj.,* or
**tunip** *signif.,* root, tuber, edible mushroom; *slang:* clitoris
**tutap** *descrip.,* related, connected; *signif.,* sibling, relative

**u**

**u** *interj.,* oh! ah! my goodness!
**ua** *signif., a.,* throw, toss, launch; *kikata ua,* sling
**ukala** *signif.,* winter
**uman** *signif.,* long hard thing, branch, stick, rod; *uman okuta,* spear, lance; *uman inasu,* bone; *uman pipi,* arrow; *slang:* penis; *nan yi tiwa ni uman,* he's sexually aroused, he's horny ("he has a hard thing")
**umila** *signif. a.,* wait for, await, expect; stand, loiter
**umoa** *signif.,* boat, ship, water-going craft; *signif. a.,* to sail, to ride in water
**uo** *signif. a.,* to grow, to develop; *ika uo,* to make to grow, develop, cultivate
**usi** *signif.,* action, job, task, work; *signif. a.,* to do, act upon, work on
**usila** *descrip.,* useful; *signif.,* tool, utensil; *usila fokala,* weapon
**usino** *descrip.,* lazy, indifferent, apathetic, useless, worthless
**utala** *descrip.,* complex, fabricated; *pejorative,* made up, overly de-

tailed; *signif.,* technology, any technology from a termite stick to a machine; *tan utala,* engineer, fabricator; *tom utala,* factory; *signif. a.,* to fabricate, to invent; *pejorative sense,* to make up, invent

**w**

**wa** *descrip.,* most, extreme, too; *interj.,* of course, sure, you bet, you know, indeed; emphasizes preceding word or clause

**wai** *descrip.,* surprised, astonished, shocked, startled; *interj.,* expresses surprise, astonishment, shock ("wai, yu yi howa!" "wow, you're huge!"); *signif.,* surprise, astonishment; *signif. a.,* to surprise, to startle, to shock

**waka** *descrip.,* bad, wicked, baneful; *signif. a.,* err, do bad

**wampa** *signif.,* punch, stroke; *signif. a.,* to hit, to strike; *slang:* to masturbate

**wanan** *signif.,* cereal, grain, flour, rice, oat, wheat, barley, corn,

**wani** *descrip.,* little, small, short; a few, a bit; incidental, irrelevant, nonessential

**wawa** *descrip.,* divine, sacred, supernatural; *prep.,* beyond, outside; *signif. a.,* worship; *pa wawa,* goddess; *ham wawa,* god; *tan wawa,* shaman, priest

**wawapo** *signif.,* supernatural entity; *wawapo,* supernatural being, deity; *wawapo waka,* demon, devil; *wawapo pina,* good spirit, angel

**waya** *descrip.,* many, a lot, much, several, very; *signif.,* quantity, amount; *waya sup,* how much?
**wili** *descrip.,* welcome; *interj. (with voc.),* hello! welcome! *signif.,* greetings; *signif. a.,* to greet
**wiwi** *descrip.,* frivolous, playful, recreational; *signif.,* play, game; *signif. a.,* to play, to toy
**won** *signif.,* reptile
**wop** *signif.,* hard object, solid substance, metal, rock, stone; *wop okuta,* knife, sword
**woya** *descrip.,* round, circular; *signif.,* round or circular thing, ball, sphere, wheel, ring; *signif. a.,* to circle, to go around; *slang:* testicles, breasts; *nan yi woya howa,* she's really built! *nan yi wampa ni woya nan,* he really messed up ("he hit his own balls")
**wufo** *descrip.,* rough
**wuka** *signif. a.,* to point, point out, indicate, show
**wuyi** *descrip.,* clean, neat, pure; *signif.,* cleanness, purity

## y

**yaka** *descrip.,* dirty, filthy, sordid, stained, defiled; *signif.,* filth, dirtiness, stain
**yamu** *descrip.,* believable, trusted, undoubted, creditable; *signif.* trust, faith, belief, credit; *signif. a.,* to trust, believe in, give credit
**yaowa** *descrip.,* awake, alert, vigilant; *signif.,* wakefulness, alertness; *signif. a.,* to wake, to be alert
**yaya** *signif. a.,* to swing, to sway, to oscillate

**yi** *desig.*: designates the subject of the sentence
**yika** clitoris
**yip** *descrip.,* behind, in the rear of; *signif.,* back, behind, rear
**yipawan** *signif.,* ugly person, idiot, bad person, rascal
**yipo** *signif.,* rear end, back end, buttock
**yipolo** *signif.,* anus; *slang:* bad person
**yiwu** *descrip.,* disgusting, obscene, toxic, unclean, unsanitary
**yomi** *signif.,* fruit, seed; *yomi wop,* nut
**yompo** *signif.,* pet, loved animal
**yon** *descrip.,* lovable, adorable; *signif.,* love, affection; *signif. a.,* to love, to like, have affection for
**yoyo** *signif.,* year, cycle, circuit
**yoyu** *descrip.,* flex, bend; *signif.,* flexible thing; cord, hair, rope, string; *yoyu namam,* vegetable fiber*; yoyu awan,* beard; *yoyu oso,* tongue; *uman yoyu,* bow (weapon, fire-making tool); *yoyu pipi,* feather
**yu** *pron.,* you, you plural
**yumi** *signif.,* sexual intercourse; *signif. a.,* have sexual intercourse; *slang: o yumi ni ha,* go fuck the air, fuck off
**yumo** *descrip.,* sweet, fragrant, attractive, appealing
**yun** *descrip.,* low, base, humble, dependent; basely, humbly; *signif. a.,* to abase, to lower

# English-*fana* Dictionary

Abbreviations

| | |
|---|---|
| *adj.* | adjective |
| *adv.* | adverb |
| *conj.* | conjunction |
| *interj.* | interjection |
| *intr. vb* | intransitive verb |
| *n.* | noun |
| *prep.* | preposition |
| *pron.* | pronoun |
| *temp.* | temporal |
| *tr. vb* | transitive verb |
| *vb* | verb |

## A

**abase** yun
**able, ability** kun
**abominable, abominate** noyon
**about** ti
**above** sofa
**absence, absent** huna
**abundant, abundance** opo
**accept** fipu
**according (to)** pop
**ache, aching** poyiyo
**across** i
**act, action** usi
**acute** okuta
**additional** na
**adorable** yon
**advanced** awan
**affection** yon
**affiliation** amatan
**afraid** isaka
**after, afterwards** tata pan
**again** na
**age** *(vb)* kata omon
**ago** tata yip
**agree, agreeable, agreement** huli
**ah, aha** *(interj.)* a

**ahead** awan
**aid** hoka
**aim** nowin
**air** ha
**alcoholic beverage** susu koko
**alert** yaowa
**alive** po
**all** opo
**alliance** amatan
**almost** ipina
**alone** ton
**along** pop
**already** tata yip
**alter, altered, alteration** nasa
**always** tata opo
**among** titi
**amount** waya
**amphibian** simpo
**amuse, amusement** iyaya
**ancestor** ama
**and** *conj.,* an
**angel** wawapo pina
**anger, angry, angrily** napata
**animal** himpo; **domesticated animal,** hupo; **pet animal,** yompo
**annoy** ika napata
**answer** mim
**anus** yipolo
**apathetic** usino
**appealing** yumo
**appear (to be)** pilo
**appendage** tiwana
**arachnid** pupo
**argue** fana fokala; **argumentative,** fokala
**arid** suka
**arm** lafi; **upper arm,** lasofu
**army** tantan fokala
**around (go)** woya
**arrow** uman pipi
**art, artistic, artful** haya
**ask** fanupa
**asshole** yipolo; *slang:* holo, amolo
**assist, assistance** hoka
**astray** lilo
**at** *(location)* lim; *(movement toward)* mu
**atop** fa
**attack** usi fokala
**attract, attractive** oya; tipita; yumo

**autumn** tukala
**avoid** isaka
**await** umila
**awake, awaken** yaowa; **to awaken,** ika yaowa
**away (from)** sap
**awe, awesome, awe-inspiring** akipi

**B**

**babble** fana fana
**bad** waka; **bad person,** yipawan, *slang:* yipolo
**bag** *(n.)* nam; **cloth bag,** nam kikata
**bane, baneful** waka
**bark** pilo
**barley** wanan
**barrier** tonap
**barter** ponika
**base** fun
**base, basely** *(adj.)* yun
**basket** nam kikata
**bastard** amati tikaka
**battle** fokala; **battle royale**, fokala fifi
**bazaar** ponika
**beak** piposo
**bear, give birth** ama
**beard** yoyu awan
**beast** himpo
**beat** *(pulse)* laiya; *(vb)* wampa
**beauty, beautiful** oya
**because (of)** pi
**become** kata
**bed** top owuya
**before** *(temp.)* tata awan
**before** awan
**begin, beginning** aka
**behalf** *(on behalf of)* tu
**behind** *(prep.)* yip
**belief, believe, believable** yamu
**bell** tamta
**belong, belong to** ti
**below** su
**bend** yoyu
**beside** pan
**best** pina na wa
**betray** mupu
**better** pina na
**between** titi
**beverage** susu
**beyond** wawa
**big** howa
**bill** *(of bird)* piposo

**bind, binding, bound** kulapi
**bird** pipi
**birth** amati
**black** panu
**blink** imo
**block** *(vb)* tonap
**blood** susu lonu
**bloom** fula
**blue** sonu
**blunder** fifi
**boast** fana howa
**boat** umoa
**body** alimsa
**bone** uman inasa
**book** timsa
**bordered** moyi
**bore** *(fatigue)* ika owuya
**botch, botched** faka
**both** si
**boundary** pilo
**boundary** tonap
**bow** *(weapon, tool for making fire)* uman yoyu
**bowels** inasu
**bowl** nam
**box** nam
**branch** uman
**brave, bravery** hamoya; *slang:* **to be brave,** tiwa ni hamoya
**breach** *(vb)* fukana
**bread** nomsa
**break** kata faka, ika faka
**breast** pawoya
**breath, breathe** ha
**bring** ika kata
**bud** tali
**bug** *(n.)* pupo
**build** sali; **builder,** tan sali
**building** tom
**bump** tali
**burden** fali
**burgeon** fula
**burn** haso
**bush** oalu wani
**business** ponika; **businessperson** tan ponika
**but** on
**buttock** yipo; *slang:* tumaka
**button** tali
**buy** tika son kaka

## C

**cake** nomsa

**can** *(vb)* kun
**cap** kikata kapu
**capable, capability** kun
**capital** *(city)* tantan kapu
**care, caring, careful** amanya
**carry** fali
**cash** kaka
**cause** *(vb)* ika
**caution** huwi
**cave, cavern** holo ti tali
**cease** kani
**cede** masu
**center, central** titi
**cereal** wanan
**challenge** fokala
**chance** nila
**change, changed** nasa, ika nasa
**charge** fali
**chase** lamyu
**chastise, chastisement** puka
**chatter** fana fana
**chew** uman oso
**child** molo; **childhood,** tata molo
**chin** fun kapu
**choice** finap
**choke** hopuka
**choose** finap
**circle, circular** woya
**circuit** yoyo
**city** tantan howa
**clam** ouma
**clay** sosip
**clean, cleanliness** wuyi
**clear** noka
**clitoris** yika; *slang:* tali, tunip
**close** *(vb)* pomo
**cloth, clothing** kikata
**cloud** susuya
**club** *(group)* tantan
**cold** papap; **freezing cold,** supap
**color, colorful, colored** towa; **colorless** sawo
**combat, combative** fokala
**come, coming** kata
**comfort, comfortable** kofota
**comma** *(punct.)* titon
**commerce** ponika
**communicate** fana
**community** tantan
**companion** tan pina

**company** tantan
**compassion, compassionate** homin
**compete** fokala
**complete** *(vb)*, **completed** pomo; *(adv.)* opo
**complex** utala
**comprehend, comprehension** lifu
**conceal, concealed** poki
**confidence, confident** nawa
**confine, confined space** tom
**conform, conformable** huli
**congeal** supap
**connect, connected** tutap
**conquer** hito
**consent** huli
**consequently** oku
**construct, construction** sali
**consume, consumable** hua
**container** nam
**content** *(adj.)* pusa
**control** kapu
**convey** fali
**cook** ika haso
**cool** papap
**cord** yoyu
**core** hi
**corn** wanan
**corporeal** alimsa
**correct** hum
**cough** hopuka
**count** *(vb)* tika ni nip
**countless** waya opo
**country** hin tantan
**courage** hamoya
**cover, covered** poki
**coward, cowardly** fifiku; tan isaka; *slang:* tan sumonu
**crack, cracked** fukana
**crawl** pupo
**create, creative** ama
**credit, creditable, creditworthy** yamu
**creep** pupo
**croak** hopuka
**crowd** tan waya
**cruel** waka; *slang:* faka ni isin
**crush** sikosa

**cry** *(weep)* kotilo; **cry** *(shout),* fana howa
**cultivate** ika uo
**cup** nam
**curse** *(vb)* sukup; *(n.)* fana sukup
**custom** fo; lompu; **customary, customarily** fo
**cut** okuta
**cycle** yoyo

## D

**damage** faka
**damn** sukup
**dance** tipita
**danger, dangerous** timona
**dapper** oya
**dark** panu
**day** hapan
**dead, death** kokip
**deceit, deceptive, deception** mupu
**decide** finap
**deep** su nasun
**defeat, defeated** masu
**defecate** fifi
**defiance, defy** hamoya
**defile, defiled** yaka
**define, definition** ika samani; samani
**deity** po wawa
**demand** fanupa
**demon** wawapo waka
**dense** nasun
**dependent** yun
**deride, derisive** amoya
**desert** *(n.)* hin suka
**designate** nomo
**desire, desired** lofum
**desk** top tim
**despise** noyon
**destination** nowin
**destroy, destructive** kalu
**develop** uo
**diarrhea** fifiku
**die** *(vb)* kata kokip
**different** nasa
**dim** fimala
**direct** *(lead, guide, manage)* kapu; **direct** *(straight)* hilu
**dirt, dirty** yaka
**disappear** kata huna
**disappointment** otip
**discipline** puka

**discover** paku
**disgust, digusting** yiwu
**dispute** fana fokala;
**distant** sap
**distrust** muya
**divine** wawa
**doctrine** lompu
**document** timsa
**done** pomo
**doom** sukup
**door** holo
**dough** sosip
**drama** lunato tipita
**draw, drawn, drawing** tim
**drawer** nam
**dread** isaka
**dream** hakonu owuya
**dress** kikata alimsa
**drink** hua
**droop** piyo
**drum** tomto
**drunk** koko
**dry** suka
**dull, dullness** koiko
**duration** tata

## E

**ear** hayi
**earth** hin
**east, eastern, easterly** api
**easy** kofota
**eat, edible** hua
**egg, deposit egg** isin
**eight** *(number)* pampam; **eighth,** pampam nip
**ejaculate** *slang:* tui
**elegance** oya
**eminent** nanyon
**emit** tua
**emotion** honyo
**empty, emptiness** puna
**enclose, enclosure** tom
**end** pomo
**endure, enduring, endurance** katip
**enemy** tan waka
**energy** nima
**engineer** tan utala
**enough** saku
**enrage** usi fokala; ika napata
**enslave** ika masu; **enslavement, enslaved** masu
**entire, entirety** opo
**entity** po

**equal** sama
**erect** hilu
**error** fifi; waka
**essence** hi
**establish** tom
**esteem** sa
**even** *(intensive adv.)* na; **even** *(level)* atum
**event** fu
**ever** tata opo
**every** opo
**everywhere** lim opo
**evident** noka
**evil** sukup; waka
**except** anu pu
**exchange** ponika
**excuse** huna
**exist, existence** po; **existing** lim
**expect** umila
**experience** ikina
**explain, explanation** samani
**explore** oki
**extend, extension** lafi
**extra** na
**extreme** wa
**eye** hako; **eyelid** imo

**F**

**fabric** kikata
**fabricate, fabricated** utala; **fabricator,** tan utala
**face** awan
**fæces** fifi
**fail, failure** otip
**faith** yamu
**false, falsely** mupu
**familiar** sasoka
**family** amatan
**far** sap
**farewell** katip pina *(from the one departing)*; laka pina *(to the one departing)*
**fart** hatata
**fast** nima
**fat** nasun
**fatigue** nuyayo
**fault** fifi
**fear, fearful** isaka
**feather** yoyu pipi
**feel, feeling** *(emotion)* honyo; **feel** *(tactile)* tiwana
**female** pa
**feminine** pa

**fertile** kaka
**fetch** ika kata
**few** wani
**fiber** *(vegetable)* yoyu namam
**field** hin pinti
**fight** fokala; **fighter**, tan fokala
**fill, filled, full** tawap
**filth, filthy** yaka
**final** pomo; **finally,** tata pomo
**find** paku
**finger** tiwana
**finish, finished** pomo
**fire** haso
**fish** *(n.)* susupo
**five** *(number)* tiwa; **fifth,** tiwa nip
**flank** kop
**flat** atum
**flatter** polu ni tapa lim yipo
**flex, flexible** yoyu
**flour** wanan
**flow** susu
**flower** fula
**fluid** susu
**flute** *(wind instrument)* hupata
**fly, flight** pipi
**food** hua
**fool, foolish, foolishness** koko; suyip
**foot** fun
**for** tu
**forage** lamyu
**forget** lilo
**fortune** nila
**foundation** fun tom
**four** *(number)* pam; **fourth,** pam nip
**fragrant** yumo; tapa yumo
**free, freedom** nuna
**freeze, freezing** supap
**fresh** na
**friend** tan pina; **friendly,** pina
**frivolous** wiwi
**from** ti
**front** awan
**fruit** yomi
**fun, funny** iyaya
**further** na
**future** kata

## G

**gaiter** kikata lano
**gale** ha ha
**game** wiwi
**gape** nuna moa
**garden** hin pinti
**gather** finap
**genealogy** hilu amati; *(literary genre)* fana amati
**generous** hoka; tua
**gesture** lampa
**get** fipu
**gift** tua
**give, giving** tua
**glove** kikata tiwa
**glow** hap
**glutinous** sosip
**go** laka
**god** po wawa; ham wawa
**goddess** pa wawa
**gong** tamta
**good** pina
**goodbye** katip pina *(from the one departing)*; laka pina *(to the one departing)*
**gossip** *(noun)* hayi howa
**grace, graceful, gracious, graciously** oya; tipita
**grain** *(edible)* wanan
**grand** howa
**grass, blade of grass** papinti
**gratitude** haniko; **grateful for,** pusa pi
**grave** *(adj.)*, **gravely** sopi
**green** sonu
**greet, greeting, greetings** wili
**grieve** sapu
**grin** tip
**group** tantan
**grow** uo
**growl** howup
**guide** kapu
**gulch** hin fukana
**gully** hin fukana

## H

**habit** fo
**hair** yoyu
**halt** kani
**hand** tiwa
**hang** *(intr. vb)* piyo
**happen, happening** fu

**happy, happiness** pusa
**hard, hard thing** wop
**haste, hasty** nima
**hat** kikata kapu
**hate, hateful, hatred** noyon
**have** tiwa
**he** nan
**head** kapu
**health, healthy** popin
**hear** hayi
**heart** honyo
**heat** haso
**heaven** ha sofa
**heavy** howa
**help, helpful** hoka
**herb** pinti
**here** lim nu
**hermaphrodite** hampa
**hero** tan howa
**hey** ho
**hide** *(vb)* poki; (*n.*) pilo
**high** sofa
**hill** tali
**hip** kop
**hit** wampa
**hoarse** hopuka
**hold** tiwa
**hop** sila
**hope** lofum
**hot** haso
**house** tom
**how** son sup
**humble, humbly** yun
**humor, humorous** iyaya
**hundred** *(number)* mipa; **hundredth** mipa nip
**hunger, hungry** poyiya pi hua no
**hunt** lamyu
**hurry** laka nima
**hurt** *(intr. vb)* poyiyo; *(tr. vb)* faka
**husband** ham; lina, lina ham

## I

**I** mi
**ice** supap
**idiot** yipawan
**ignorance** saso no; **ignore, ignored** huna
**ill, illness** kawa
**illegal, illegality** tikaka
**immediate, immediately** tata ta
**important** howa
**in** *(location)* lim
**incidental** wani

**indeed** wa
**indicate** wuka
**indifferent** usino
**infant** molo
**information** fana
**inhabit** owuya
**injure, injury** faka
**innocent** molo
**inquire** fanupa
**insect** pupo
**inside, inner** inasu
**insult** fana fifi
**intend, intention** nowin
**intense** nawa
**intercourse** *(sexual)* yumi; *(commerce)* ponika
**interior, internal** inasu
**invent, inventive** utala, ama; **inventor,** ama; tan utala
**irk** ika napata
**irrelevant** wani
**island** hin moyi
**it** nan

**J**

**jaw** oso; fun kapu
**join** lina
**joke** fana iyaya
**journey** laka
**joy, joyful** pusa
**jump** sila
**just, justice** hum
**jut** tali

**K**

**kill** kalu; ika kokip
**kin** amatan
**kiss** wili son oso
**knife** wop okuta
**knot, knotted** kulapi
**know, knowing, knowledge** saso; *(become familiar, be familiar to)* sasoka

**L**

**lack, lacking** lilo; pikako
**lake** moyi
**lament** fana sapu
**lance** uman okuta
**land** hin
**large** howa
**last, lasting** katip
**later** tata waya; **somewhat later,** tata wani
**laugh** hiyi; **laughable,** iyaya
**launch** ua

**lazy** usino
**lea** hin papinti
**leaf** pinti
**leap** sila
**learn** tika ni saso
**left** *(adj., adv.)* lona
**leg** lano
**legume** namam
**less** ta
**level** atum
**liberty, liberate** nuna
**lid** poki
**lie** *(falsehood)* mupu; **lie** *(position)* tuma
**life, live, living** po
**light** hap
**like** *(similar to)* sama; *(vb)* yon
**line** hilu
**link** kulapi
**lip, lips** oso
**liquid** susu
**listen** hayi
**little** wani
**load** *(n.)* fali
**locale** lim
**loiter** umila
**long** howa
**look** hako; **look over,** oki
**lose, loss** otip; lilo
**love, loveable** yon
**low, lowly, to lower** yun
**luck** nila; **good luck,** nila pusa; **bad luck,** nila waka

**M**

**make, made** sali; utala; **maker,** tan utala
**male** ham
**malicious** sukup
**mammary** pawoya
**man** ham
**many** waya; **how many?** waya sup?
**mark** tim
**market** ponika; hin ponika
**marrow** hi
**marry, marriage** lina
**marvel, marvelous** akipi
**masculine** ham
**masturbate** *slang:* tiwana; wampa
**mate** lina; **female mate,** lina pa, pa; **male mate,** lina ham, ham
**matter** kosa

**mature** omon; *(vb)* kata omon
**me** mi
**meadow** hin papinti
**meager** sinua; wani
**mean, meaning** samani
**melée** fokala fifi
**melt** kata susu
**menstruation** hopasu
**merchant** tan ponika
**message** fana
**metal** wop
**method** lompu
**military** *(n.)* tantan fokala
**mind** kapu
**mist** susuya
**mock, mocking, mockery** amoya
**mollusk** ouma
**moment** tata
**money** kaka
**moon** mina
**more** na
**most** wa
**motionless** akup
**mountain** tali howa
**mouth** oso
**move, movement** lampa
**mr., mrs, ms.** *(honorific)* tan
**much** waya; **how much?** waya sup?
**mud** hin susu
**murder, murderous** kalu; ika kokip
**mushroom** *(edible)* tunip
**music** hopu haya
**must** lofum

## N

**name** nomo
**narration** lunato
**narrow** moyi
**nasty** sukup; *slang:* faka ni isin
**nation** hin tantan
**natural** fo
**near** pan
**nearly** *(almost)* ipina
**neat, neatness** wuyi
**necessary, necessity** lofum
**neck** oiko
**need** lofum
**neighbor** tan kop; **neighboring,** kop
**never** tata no

**new** na
**next (to)** pan; *(temp.)* tata pan
**nibble** hua wani
**niche** holo ti tonap
**night** nupa
**nine** *(number)* sasayo; **ninth,** sasayo nip
**no one** tan no
**no, not** pu
**nobody** tan no
**noise** hopu
**nominate** nomo
**none** no
**nonsense, nonsensical** suyip
**norm, normal** fo
**north, northern, northerly** ato
**nose** tapa
**notable** nanyon
**nothing** no
**now** tata nu; **now and then,** tata nu an tata nu
**nowhere** lim no
**nub** tali
**nurse** *(vb)* kuku
**nut** yomi wop

## O

**obfuscate** fimala
**object** kosa
**obscene** yiwu
**obscure, obscured** fimala
**obsequious** polu ni tapa lim yipo
**observe** hako
**obstruct, obstruction** tonap
**obvious** noka
**occasion** tata
**occur, occurence** fu
**ocean** moyi moa
**odious** noyon
**odor, odorous** hatata
**of** ti
**often** tata nu nu
**oh** *(interj.)* ho, u
**old** omon
**on** fa
**once** tata ton
**one** *(number)* ton; **first,** ton nip; *(impersonal pron.)* tan
**only** ton
**open, opening** aka; nuna
**opinion** *(vb)* pop
**or** *(conj.)* tun

**ordinal number** nip
**orifice** holo; **bodily orifice,** amolo
**oscillate** yaya
**other** nasa
**outdoors** hin
**outsmart** ilapa
**over** sofa

## P

**pace** lano
**page** papinti
**pain, painful** poyiyo
**pair** *(of persons)* tantan; si
**pale** sawo
**pantaloon, pants** kikata lano
**paper** papinti
**pardon** huna
**parent** ama
**pass** *(beside)* laka kop; laka pan
**passage** laka
**past** pomo
**paste** sosip
**pasture** hin papinti
**path** lompu
**pause** kani
**peace, peaceful,at peace** pina, owuya
**peel** pilo
**pen** *(writing utensil)* tolon
**penis** hamuman; *slang:* piposo, tali, uman
**perforate** tolon
**period** (*punct.)* fanapom; *(temp.)* tata
**person** tan
**pet** *(n.)* yompo
**phenomenon** kosa
**philosopher** tan saso; **philosophy,** saso
**physical** alimsa
**pick** *(vb)* finap
**picture** tim
**pierce** tolon
**pith** hi
**pity** homin
**place** *(vb)* polu; *(n.)* lim
**plain** *(topographical)* hin atum; *(adj.)* atum
**plan** kapu; fana kapu; ilapa
**plane** *(surface)* top
**planet** hap wani
**plant** pinti
**plate** nam atum

**platter** nam atum
**play, playful** wiwi
**pleasant** kofota
**please, pleasing** oya; **pleased** pusa
**plenty, plentiful** opo, saku
**pliable** imana; yoyu
**poem, poetry** fana haya
**point** *(vb)* wuka
**pond** moyi wani
**poor** pikako
**pore** *(n.)* amolo; *(vb)* oki
**position** *(vb)* polu; *(n.)* lim
**positive** pina
**possible** kun
**poverty** pikako
**power, powerful** nawa
**prepare** sali
**present (at)** lim
**prick, prickle, pricking** tolon
**pride** nanyon
**priest** tan wawa
**progenitor** ama
**promise** huli
**proper** hum
**protect, protected** katilu
**protrude** tali
**proud** nanyon
**provide** tua
**puddle** moyi wani
**pulse** laiya
**punch** *(act)* wampa
**punish, punishment** puka
**purchase** tika son kaka
**pure, purity** wuyi
**put** polu

## Q

**quantity** waya
**quest** hakotu
**question** fanupa
**quick, quickness** nima
**quiet** akup
**quiver** *(vb)* pakip

## R

**radiance** hap
**rain** susuyun
**rank** hilu
**rapid** nima
**rasp, rasping** hopuka
**ravine** hin fukana
**raw** papap
**reach** lafi

**react, reaction** mim
**read** oki
**real, reality** lim
**rear (of)** *(adv.)* yip
**rear end** yipo
**receive** fipu
**recline** tuma
**recognize, recognized** sasoka
**record** *(written)* timsa
**recreational** wiwi
**red** lonu
**reflexive pronoun** sip
**regret** mi yi fifi; mi yi sapu pi
**regulate** kapu
**reign** kapu
**rejoice** pusa
**relate, related** tutap
**relation**, **relative (familial)** tutap; amatan
**relevant** howa; samani
**remain, remainder** katip
**remember** kata lim kapu
**rend, rent** *(vb, adj.)* anaka; fukana
**represent, representation** tim
**reptile** won
**rescue** katilu
**resound** tamta
**respect, respectable** sa
**respond, response, responsive** mim
**rest, resting, at rest** owuya
**reveal** ika saso
**rhythm** laiya
**rice** wanan
**rich** kaka
**ridicule** amoya; **ridiculous** iyaya
**right** *(hand, side, direction)* husa; *(just, proper, correct)* hum
**ring** *(vb)* tamta; *(n.)* woya
**rip, ripped** anaka
**ripe** omon; **ripen,** kata omon
**risk, risky** timona
**river** mofu
**rivulet** mofu wani
**road** lompu
**roar** howup
**robe** *(n.)* kikata alimsa

**rock** wop
**rod** uman
**roof** poki sofa; tom sofa
**room** tom
**root** tunip
**round** woya
**routine** fo
**row, in a row** hilu
**ruin, ruined** masu
**rule** kapu
**run** laka nima

## S

**sacred** wawa
**sad, sadness** sapu
**safe, safety** katilu
**sag** piyo
**sail** *(vb)* umoa; *(n.)* kikata umoa
**sale** ponika; **salesperson** tan ponika
**saliva** tui
**salt, salty** nuwan
**same** sama
**sanction** puka
**sane, sanity** *(health)* popin
**save** katilu
**sayo** *(number)* three; **third,** sayo nip
**scarcely** ipina
**scent** *(vb)* tapa
**scope** nowin
**scorn** *slang:* sumonu mu nan
**scream** kotilo howa
**scrotum** *slang:* nam isin
**sea** moyi moa; **sea mammal**, moyipo; **sea animal** *(not a mammal),* susupo
**search** hakotu
**seat** *(n.)* tumaka; *(vb)* ika tuma; kata tuma
**secret, secrete** poki
**secure, security** katilu
**see** hako
**seed** yomi
**seek** hako; hakotu
**seem** pilo
**seize** tika
**seldom** tata nu pu
**select** finap
**self-love** nanyon
**send** tua; ika laka
**sense** *(vb)* honyo; *(n., the senses)* tiwana, tiwana

oso, tiwana hako, tiwana tapa, tiwana hayi
**serious, seriously** sopi
**seven** *(number)* siti; **seventh,** siti nip
**several** waya
**shade, shadow, shadowy** fimala
**shake** *(intr. vb)* pakip
**shaman** tan wawa
**sharp** okuta
**she** nan
**shelf** top polu
**shell** pilo
**shellfish** ouma
**shine** hap
**ship** umoa
**shirt** kikata alimsa
**shock** *(vb)* wai
**shoe** kikata fun
**shop** ponika
**short** wani
**shoulder** *(upper arm)* lasofu
**shout** fana howa
**show** *(vb)* wuka
**shred, shredded** anaka
**shriek** kotilo howa
**shrub** oalu wani
**shrug** ika sofa ni lasofu
**sibling** tutap
**sick, sickness** kawa
**side** kop
**sight** *(thing seen)* hakonu; *(sense)* hako, tiwana hako
**silence, silent** akup
**simple** pina
**sing** fana haya
**single** ton
**sit** tuma; ika tuma; kata tuma
**six** *(number)* tonti; **sixth,** tonti nip
**skill, skilled** saso
**skin** pilo
**skull** nam kapu
**sky** ha sofa
**slave** tan masu
**sleep, sleeping** owuya
**slice** okuta
**slim** sinua
**sling** *(n.)* kikata ua
**slow** mani
**small** wani
**smart** saso

**smell** *(vb)* tapa; **smell** *(n.)*, **smelly** hatata
**smile, smiling, smilingly** tip
**smog** ha panu
**smoke** ha panu
**snow** sawosu
**society** tantan
**soft** imana
**soil** hin
**soldier** tan fokala
**solemn, solemnly** sopi
**solicitude** amanya
**somebody** tan; tan sup
**someone** tan; tan sup
**something** kosa sup
**sometime** tata sup
**song** fana haya
**soon** tata wani
**sordid** yaka
**sorrow, sorrowful** sapu
**sorry** mi yi fifi; sapu pi
**sound** *(n., vb)* hopu; *(adj.)* popin
**south, southern, southerly** aum
**speak** fana
**spear** uman okuta
**speech** fana
**speed, speedy** nima
**spider** pupo
**spill** susu
**spirit** hi
**spit, spittle** tui
**split** fukana
**spouse** lina; **wife,** lina pa, pa; **husband,** lina ham, ham
**spring** *(season)* sikala; *(vb)* sila
**squash***(vb)* sikosa
**stain, stained** yaka
**stall** *(for selling)* ponika
**stand** katip; **stand up,** kata katip
**star** hap wani
**start** aka
**stay** *(vb)* katip
**steal, stolen** tikaka
**steam** susuya
**stench** hatata
**step** lano
**stick** *(n.)* uman
**sticky** sosip
**still** *(adv.)* soto; *(adj.)* akup
**sting** *(pain)* poyiyo; *(n., vb)* tolon

**stink** hatata
**stomach** inasu
**stone** wop
**stool** *(object for sitting)* tumaka; *(fæces)* fifi
**stop** kani
**story** lunato
**straight** hilu
**strange, strangeness** koko
**stratagem** ilapa
**straw** papinti
**stream** mofu wani
**stride** lano
**string** yoyu
**stringed instrument** sifi; **play a stringed instrument** sifi
**stroke** wampa
**strong, strength** nawa
**struggle** fokala
**strut** laka nanyon
**stuff** *(n.)* tofo
**stump** tali
**stupid, stupidity** koiko
**submission, submit** masu
**substance** tofo
**succeed, success** hito; *(in doing)* kata
**suck, suckle** kuku
**sudden, suddenly** tata ta
**suffer, suffering** ikina
**summer** sokala
**sun** hap
**supernatural** wawa; **supernatural being,** wawapo
**surprise, surprised** wai
**sure** nawa
**surrender** masu
**suspect, suspicion, suspicious** muya
**swallow** hua
**sway** *(tr. vb)* lika; *(intr. vb)* **sway** yaya
**sweet** yumo
**swim** moyi
**swing** yaya
**sword** wop okuta
**syllabary** tim fana
**symbol** tim
**sympathy, sympathetic** homin

## T

**table** top hua
**take** tika

**tale** lunato
**talk** fana
**tall** sofa
**tangible** alimsa
**task** usi
**taste** oso
**teach** tua ni saso;
**teacher,** tan saso
**tear** *(weeping)* kotilo
**tear, torn** anaka
**teat** pawoya
**technology** utala
**ten** *(number)* tiwawa;
**tenth,** tiwawa nip
**territory** hin
**testicle** hamoya; *slang:* isin, woya
**textile** kikata
**than** *(in comparison to)* ko
**thank, thanks** haniko;
**thankful for,** pusa pi
**that** *(demonstrative)* nu
**theft** tikaka
**then** *(temp.)* tata pan
**there** lim nu
**thereafter** tata pan
**therefore** oku
**they** nan
**thick** nasun
**thief** tan tikaka
**thin** sinua
**thing** kosa
**think** kapu
**thirst, thirsty** poyiya pi susu no
**this** nu
**thorn** tolon
**thousand** *(number)* mimipa
**thread** yoyu
**thrice** tata sayo
**throat** oiko
**throb** laiya
**through** i
**throw** ua
**thwarted** masu
**tickle** iyaya
**tie, tied** kulapi
**time** tata
**tired** nuyayo
**to, toward** mu
**today** hapan nu
**together** anu
**tomorrow** hapan kata
**tongue** yoyu oso
**too** wa
**tool** usila

**tooth, teeth** uman oso
**top** sofa
**torch** uman haso
**toss** ua
**total** opo
**touch** tiwana
**town** tantan wani
**toxic** yiwu
**toy** kosa wiwi
**traitor, traitorous** fifiku
**transaction** ponika
**translate** tua i
**transparent** noka
**travel** laka; **traveler,** tan laka
**tree** oalu
**tribe** tantan
**trick, tricky** ilapa
**triumph** hito
**true, truth** lim
**trust, trusted** yamu
**try** hako
**tuber** tunip
**turn, turning** lika; **turn off,** pomo; **turn on,** aka
**twice** tata si
**twist, twisting, twisted** lika
**two** *(number)* si; **second,** si nip

## U

**ugly, ugly person, thing** yipawan
**unattached** nuna
**unbounded** moa
**unclean** yiwu; yaka
**unconstrained** nuna
**under** su
**understand, understanding,** lifu
**undoubted** yamu
**unfamiliar** sasoka pu
**unhappy, unhappiness** sapu
**unique** ton
**unknown** sasoka pu
**unlit** panu
**unmarked** atum
**unrecognized** sasoka pu
**unripe** molo
**unsanitary** yiwu
**unseen** lilo
**until** soto
**unusual** koko
**unwell** kawa
**up** sofa
**urine** sumonu

**use, useful** usila
**useless** usino
**using** *(vb)* son
**usual, usually** fo
**utensil** usila
**utile** usila

## V

**vacant, vacancy** puna
**vagina** holopa; *slang:* holo, ouma
**valiant, valiantly** hamoya
**vanquish** hito
**vapid, vapidity** koiko
**vast, vastness** moa
**vegetable** namam; **vegetation,** pinti
**very** waya
**vessel** nam
**vibrate** pakip
**vicinity** kop
**vigilant** yaowa
**vigor** popin
**village** tantan wani
**villain** tan simonu
**vision** hako; *(image seen)* hakonu
**void** puna

## W

**wade** moyi
**wait** umila
**wake** *(intr. vb)* yaowa
**walk** laka
**wall** tonap
**wander** moa
**want** lofum
**war** usi fokala
**warmth** haso
**warn** huwi
**warrior** tan fokala
**wary** muya
**water** susu; **body of water,** moyi
**wave** *(water)* susu lampa; *(gesture)* lampa ni tiwa
**way** lompu
**we** mi, mi mi
**wealth, wealthy** kaka
**weapon** usila fokala
**weary, weariness** nuyayo
**weave** kikata
**wed, wedding** lina
**weep** kotilo
**weird, weirdness** koko
**welcome** wili

**west, western, westerly** apum
**what** sup
**wheat** wanan
**where** lim sup
**which** sup
**whimper** kotilo wani
**whisper** fana ha
**whistle** hupata
**white** sawo
**who** sup; tan sup
**why** pi sup
**wicked** waka
**wide, width** moa
**wife** lina pa
**wile, wily** ilapa
**wind** ha
**wind instrument,** hupata; **play a wind instrument,** hupata
**window** holo
**wine** susu yomi koko
**wink** imo
**winter** ukala
**wise, wisdom** saso
**wish, wished for** lofum
**with, together with** *(conj.)* anu; *(by means of)* son
**within** inasu
**without** anu pu
**woman** pa
**wonder** akipi
**wood, wooden** oalu
**word** nomo
**work** usi
**world** hin opo
**worship** wawa
**worth, worthy** sa; **worthless,** usino
**write, writing, written, written thing** tim
**wrong** *(vb)* tikaka

## Y

**yawn** nuna moa ni oso
**year** yoyo
**yell** fana howa
**yellow** monu
**yesterday** hapan awan
**yet** soto
**you, you (pl.)** yu
**young, young person** molo
**youth** tata molo

## Z

**zero** no

# Reader

# Fable and Dialogues

fana, *like all languages, is used mainly for conversation, and like all people everywhere in every era, those of the distant future like to gossip, converse, and tell tales. Of course, those who speak* fana *also like to laugh. Examples of the fables and amusing dialogues prized by these people follow and show that, although inhabiting a world far different than ours, in bodies probably not too similar to our own, their essential human sensibilities and foibles do not greatly differ from our own.*

## pipi panu an pipi monu

sikala la, tan pipi monu pa an tan pipi monu ham yi fana haya yi sali lim oalu ni tom. tan pipi monu ham yi sali ni tom waya. tan pipi monu pa yi finap ni tom pina na wa. tom nu yi fa uman wani. tan pipi monu ham yi fali mu tom ni uman wani ni papinti. tan pipi monu pa yi lofum waya isin.

pipi panu yi tuma lim oalu kop yi hako ni nan. nan yi fana mu tan pina waya ni nu: “u, o hako ni pipi monu nu. nan yi saso pu ti sali ni tom. o hako ni oalu nu. uman nu yi kun pu fali ni tom. o hako ni lompu ti kikata. nan yi waka. ho, mi yi homin ni nan. mi yi lofum hoka ni nan. mi yi hoka pu ni nan la, oku waka yi kata.”

pipi panu yi pipi mu oalu ti pipi monu yi kata tuma. kata tuma nu yi ika pakip ni uman. pakip nu yi ika laka yun ni tom.

pipi monu pa yi hako napata ni pipi panu. nan yi fana ni nu: “tan pipi panu o, yu yi usi ni sup?”

pipi panu yi fana ni nu: “ho, yu sip yi hako. yu yi sali waka ni tom. pakip wani yi ika laka yun ni tom. mi yi kata hoka ni yu.”

pipi monu ham yi fana muya ni nu: “yoyo waya la, mi yi sali ni tom waya. tom opo mi lim tata opo—”

pipi panu yi fana ni nu: “ho ho. yu yi tiwa ni nila pusa on. mi yi tua mu yu ni saso. sali pop fana saso mi la, tom yu yi katip lim tata opo.”

## The Crow and the Sparrows

In Spring, Mrs. Sparrow and Mr. Sparrow sang and built their nest in a tree. Mr. Sparrow built many nests. Mrs. Sparrow chose the best one. This nest was on a small branch. Mr. Sparrow carried twigs and straw to the nest. Mrs. Sparrow wanted very much to lay eggs.

Crow sat in a neighboring tree and watched them. He said to his friends: "Why, look at those sparrows. They don't know about building nests. Look at that tree! That branch can't support a nest. Look at the way they're weaving. Just dreadful. I feel sorry for them. I should help them. If I don't help, something bad is sure to come."

Crow flew to the sparrows' tree and perched. His perching shook the branch. The shaking made the nest fall.

Mrs. Sparrow angrily looked at Crow. "Mr. Crow, what are you up to?"

Crow said, "Well, you see for yourselves. You're bad at building nests. A little shaking makes the nest fall. I've come to help you."

Mr. Sparrow said suspiciously: "I've been building nests for many years. All my homes always—"

The crow said: "Ho ho. You've only been lucky. I'll teach you. By following my advice, your nest will last forever."

pipi monu pa yi fana nanyon ni nu: “lina mi yi sali ni tom pina.”

pipi panu yi fana ni nu: “tom nu yi waka waya. yu yi sali pina ta anu pu saso mi. mi yi saso ni lompu na. o hako. yu yi polu pi sup lim nu ni uman wani nu? uman wani nu yi howa waya. o hako.”

nan yi tika ni uman nu yi polu nasa ni nan. uman nu yi laka yun.

pipi panu yi fana ni nu: “ha. nan yi uman wani waka. o hako ni uman wani pina na.”

nan yi tika ni uman wani nasa yi polu amanya ni nan. uman wani nu yi pakip fa uman, on nan yi katip.

“ho pina. o hako ni tom pina.”

pipi monu yi hako muya ni pipi panu.

pipi panu yi fana ni nu: “tata nu la, mi yi polu ni uman nu. tata nu la, mi yi polu ni uman nasa nu. yu yi lifu pu lifu? o hako ni lompu na tu sali.”

pipi monu yi fipu ni fana saso ti pipi panu. tata wani la, tom na yi tuma fa uman wani. pipi panu yi hako nanyon ni nan. nan yi fana ni nu: “ho, nan yi oya. ho, nan yi tom pina. tom nawa nu yi katip. o haniko pu ni mi. mi yi pusa pi hoka.”

nan yi pipi mu tan pina nan.

pipi monu pa an pipi monu ham yi hako ni tom na.

pipi monu ham yi fana ni nu: “u, nan yi pilo na, wa.”

pipi monu pa yi kata tuma lim tom. nan yi fana ni nu: “nan yi kofota waya pu, on nan yi na.”

Mrs. Sparrow proudly said: “My spouse builds good nests.”

Crow said: “Your nest is really lousy. You’d build a worse nest without my knowledge. I know the new methods. Look. Why did you put this twig here? This twig is very important. Watch.”

He took the twig and positioned it differently. The twig immediately fell.

Crow said: “Ah. That’s a bad twig. Look, here’s a better twig.”

He took another twig and carefully positioned it. The twig trembled on the branch, but it stayed in place.

“Great! See, that’s a good nest.”

The Sparrows regarded Crow uncertainly.

Crow said: “Now I put down this branch. Now I put down this other branch. You understand? See the modern way to build.”

The Sparrows accepted the Crow's advice. Soon a new nest sat on the branch. Crow looked at it with pride. He said: “Oh, it’s a beauty! Oh, that’s a good nest! This strong house will last. Don’t thank me. Glad to have helped.”

He flew away to his friends.

Mrs. Sparrow and Mr. Sparrow looked at their new nest.

Mr. Sparrow said: “Well, it certainly looks modern.”

Mrs. Sparrow sat in the nest. She said: “It’s not very comfortable, but it’s fashionable.”

hapan si yi laka la, pipi monu pa yi isin lim tom na ni isin sayo. pipi monu ham yi fali mu pipi monu pa ni pupo pina la, tom yi pakip waya. papinti waya ti tom yi laka yun. on pipi monu si yi nanyon pi tom na.

tata waya la, susuyun yi laka yun yi wampa howa ni tom. pipi monu pa yi kotilo howa. ha ha yi kata. oalu yi pakip. uman yi pakip waya. tom ti pipi monu yi pakip waya yi laka yun. isin yi faka fa hin. pipi monu si yi kotilo.

pipi panu yi tuma lim oalu kop yi hako ni nan. nan yi fana mu tan pina waya ni nu: “u, o hako ni pipi monu nu. nan yi saso pu ti sali ni tom, wa.”

After two days Mrs. Sparrow laid three eggs in the new nest. When Mr. Sparrow carried a tasty beetle to Mrs. Sparrow, the nest wildly shook. Many straws fell from it. But the two Sparrows were proud of their modern home.

Sometime later, rain fell and struck the nest hard. Mrs. Sparrow screamed. A great wind blew. The tree shook. The branch wobbled. The Sparrows' nest trembled and fell. The eggs were smashed on the earth. The two Sparrows wept.

Crow sat in the neighboring tree and looked at them. He said to his friends: "Well, look at those Sparrows. They sure don't know about building nests."

## fana wani iyaya ti si

I.

Niku: hapan pina, wa! tan pina Koti o wili! yu yi laka mu lim sup?
Koti: Niku o wili! mi yi laka tu tika ni susu ti mofu. yu yi usi ni sup?
Niku: hapan nu la, mi yi usi pu. hapan nu la, mi yi owuya lim tom mi.
Koti: ho sup? hapan opo la, yu yi owuya!
Niku: hum pu! tata opo la, mi yi owuya pu. tata nu la, mi yi yaowa, wa.
Koti. sup ti hua? sup ti usi yu?
Niku: ho, lina pa mi yi usi ni nu.... yu yi hiyi pi sup?
Koti: ho, pi no.
Niku: yu yi hiyi, wa. pi sup?
Koti: u, tata wani yip la, mi yi hako ni lina pa yu.
Niku: yu yi hako lim sup ni pa mi?
Koti: mi yi hako ni pa yu lim tom ti tan pina Popo.
Niku: lim tom ti Popo, sup?
Koti: lim tom ti Popo, wa.
Niku: nan yi usi ni sup?
Koti: u, Popo an pa yu yi hiyi.
Niku: Popo an nan yi hiyi pi sup?
Koti: u, mi yi saso pu pi sup. on mi yi hayi ni fana nu ti pa yu: tata opo la, yu yi usino.
Niku: tata opo la, mi yi usino!

## Amusing Short Dialogues

I.

Niku: A beautiful day, indeed! Hello, friend Koti! Where are you going?

Koti: Hello, Niku! I'm going to fetch water from the river. What are you doing?

Niku: I'm taking today off. Today I'm going to take a nap at home.

Koti: Oh, yeah? Every day you take a nap!

Niku: Wrong! I don't always take a nap. I'm awake now, indeed.

Koti: What about food? What about your work?

Niku: Oh, my wife will take care of that…. Why are you laughing?

Koti: Oh, nothing.

Niku: You *are* laughing. Why?

Koti: Well, a little while ago I saw your wife.

Niku: Where did you see my wife?

Koti: I saw your wife at friend Popo's house.

Niku: At Popo's house?

Koti: Yes, at Popo's house.

Niku: What was she doing?

Koti: Well, she and Popo were laughing.

Niku: Why were she and Popo laughing?

Koti: Well, I don't know why. But I heard your wife say this: You're always lazy.

Niku: I'm always lazy!

Koti: mi yi hayi ni fana nu.
Niku: Popo yi mim ni sup?
Koti: u, Popo yi mim ni nu: ham usino yi ham no.
Niku: ho ho!
Koti: nan yi fana ni nu.
Niku: hum pu! hum pu! mi yi usi waya!
Koti: mi yi fana on ni fana ti Popo.
Niku: mi yi ham, wa!
Koti: u…
Niku: mi yi usi waya.
Koti: u…
Niku: tata ta la, mi yi laka mu Popo nu!
Koti: u…
Niku: mi yi paku ni lina pa mi!
Koti: u, mi yi lofum ni nu.
Niku: yu yi samani ni sup?
Koti: mi yi lofum on ni nu: yu yi kun paku ni pa yu.
Niku: yu yi samani ni sup?
Koti: mi yi laka mu lim nu la, mi yi hako ni nu: pa yu yi laka anu Popo mu hin oalu.
Niku: sup!
Koti: pa yu an Popo yi fana waya yi hiyi waya.
Niku: sup! mi yi laka nima!
Koti: …u, tata pomo la, Niku yi usi….

Koti: That's what I heard.
Niku: What did Popo say?
Koti: Well, Popo said this: a lazy man is no man.
Niku: Ho ho!
Koti: That's what he said.
Niku: Wrong! Wrong! I work a lot!
Koti: I only say what Popo said.
Niku: I am too a man!
Koti: Well…
Niku: I work a lot.
Koti: Well…
Niku: I'll go right now to that Popo!
Koti: Well…
Niku: I'll find my wife!
Koti: Well, I hope so.
Niku: What do you mean?
Koti: I only hope that you find your wife.
Niku: What are you trying to say?
Koti: On the way here, I saw your wife going into the woods with Popo.
Niku: What!
Koti: Your wife and Popo were chattering and laughing a lot.
Niku: What! I'll run!
Koti: …Well, at last Niku is doing some work….

## II.

Winatu: Notala o kata! mi yi paku ni tim ti himpo! o kata nima!
Notala: mi yi kata! on fun mi yi poyiya.
Winatu: pi sup?
Notala: mi yi lano fa wop.
Winatu: pa faka o! laka nima pu la, mi mi yi lilo ni himpo nu!
Notala: mi yi nowin pu usi ni nu.
Winatu: u, o kata!
Notala: mi yi lofum tuma.
Winatu: u, yu yi ika napata ni mi!
Notala: tata opo la, yu yi napata. tata opo la, yu yi usi waya.
Winatu: usi no, hua no!
Notala: u, o laka nima yip himpo yu. mi yi tuma lim nu yi umila ni yu.
Winatu: pa usino o!
Notala: pa lo usi waya o! mi yi ika kani pu ni yu. o laka.
Winatu: mi yi kun pu laka ti yu lim hin oalu…. Notala usino o hiyi pu!
Notala: mi yi lofum hiyi. yu yi iyaya.
Winatu: mi yi iyaya pu! yu yi usino wa. o hiyi pu! mi mi yi lofum lamyu.
Notala: mi yi lofum pu lamyu. mi yi yon na tika ni susupo ko laka nima tu kalu ni himpo.

## II.

Winatu: Notala, come! I found the footprints of an animal! Come quick!
Notala: I'm coming! But my foot hurts.
Winatu: Why?
Notala: I stepped on a rock.
Winatu: Awkward woman! If we don't run, we'll lose the prey!
Notala: I have no intention of doing so.
Winatu: Well, come on!
Notala: I need to sit down.
Winatu: You're making me angry!
Notala: You're always angry. You're always working so hard.
Winatu: No work, no supper!
Notala: Well, you go hunt your prey. I'll sit here and wait for you.
Winatu: Lazy woman!
Notala: Busy woman! I'm not stopping you. Go on.
Winatu: I can't leave you in the woods, Notala…. Don't laugh!
Notala: I have to laugh. You're funny.
Winatu: I'm not funny! You're too lazy. Don't laugh! We need to hunt.
Notala: I don't want to hunt. I prefer fishing to running around to kill some animal.

Winatu: pi usino yu. tata opo la, yu yi yon tuma. pa sa yi tuma pu. pa sa yi usi!

Notala: usi, usi, usi, tata opo la, yu yi usi. pi nu la, ham molo no ti tantan wani yi lofum yon ni yu.

Winatu: ho! ham molo opo yi yon ni mi! o hiyi pu!

Notala: Winatu sapu o, yu yi saso pu ni lim.

Winatu: yu yi tan pina no!... mi yi saso pu ni sup?

Notala: tata opo la, yu yi ika usi ni mi opo. tata opo la, yu yi napata mu tan opo. o usi, o usi, tata opo la, yu yi fana ni nu on. tan no yi yon hayi ni fana yu. ham molo yi yon pu hayi ni yu.

Winatu: ni ham molo usino, mi yi yon pu.

Notala: yu yi yon pu yon ni Palina?

Winatu: o fana pu ti Palina! Palina yi yon ni mi, wa.

Notala: Palina yi lofum yon ni yu. on yu yi ika isaka ni nan.

Winatu: mi yi ika pu isaka ni nan!... mi yi ika isaka son sup ni nan?

Notala: u, ham no yi lofum yon ni pa lo ika usi lim tata opo ni nan. tata sup la, ham yi lofum owuya. tata sup la, ham yi lofum hua yi lofum hiyi. tata sup la, ham yi lofum ... yumi.

Winatu: pa waka! u, mi yi lofum pu ni ham lo usi pu. Palina yi lofum pu yon ni pa usi la, oku nan yi kun laka sap! ham lo usi pu yi tiwa pu ni hua. ham lo usi pu yi tiwa pu ni tom. mi yi lofum yon pi sup ni nan nu?

Winatu: Because of your laziness. You always like to sit. A respectable woman doesn't sit around. A respectable woman works!

Notala: Work, work, work, always working. That's why none of the boys of the village like you.

Winatu: Oh! All the young men like me! Don't laugh!

Notala: Poor Winatu, you don't know the truth.

Winatu: You're no friend!… What don't I know?

Notala: You're always after us all to work. Always testy with everyone. Work! work! that's what you always say. No one wants to hear you. Young men don't like listening to you.

Winatu: *Lazy* young men don't like to.

Notala: Do you like Palina?

Winatu: Don't talk about Palina! Palina likes me, he does.

Notala: Palina wants to like you. But he's scared of you.

Winatu: I don't scare him!… How do I scare him?

Notala: Well, a man doesn't want to love a woman who's always after him to work. Sometimes a guy wants to sleep. Sometimes a guy wants to eat and laugh. Sometimes a guy wants to … have sex.

Winatu: Wicked girl! Well, I don't want a man who won't work. If Palina won't love a hard-working woman, he can go! A man who won't work has no food. A man who won't work has no home. Why should I love him?

Notala: ham lo usi pu lim tata opo yi waka, wa. on ham lo usi pu lim tata sup yi kun ika pusa ni pa.

Winatu: son sup?

Notala: nan yi kun hiyi. nan yi kun wiwi. nan yi kun … yumi.

Winatu: ho…

Notala: on pa lo usi lim tata opo, nan yi tiwa tu hiyi ni tata no. nan yi tiwa tu wiwi ni tata no. nan yi tiwa tu yumi ni tata no.

Winatu: ho…

Notala: tata nu la, fun mi yi poyiya pu. mi yi laka mu tantan wani. yu yi lamyu pu lamyu?

Winatu: tata nu la, nupo yi kata. himpo yi sap. mi yi haniko ni yu! mi yi lamyu pu. ho, yu yi ika napata ni mi!

Notala: u, o kata anu mi mu tantan wani.

Winatu: on mi mi yi hua ni sup?

Notala: u u, mi yi fana mu yu ni nu: pa lo tiwa ham yon yi tiwa pu ni poyiya pi hua no.…

Notala: A man who won't ever work is bad, yes. But a man who sometimes doesn't work can make a woman happy.

Winatu: How?

Notala: He can laugh. He can play. He can … make love.

Winatu: Oh…

Notala: But a woman who's always working, she has no time to laugh. She has no time to play. She has no time for love-making.

Winatu: Oh…

Notala: My foot isn't hurting now. I'm going back to the village. Will you keep hunting?

Winatu: Night's coming on now. The prey is far away. Thanks! I won't hunt. Oh, you make me so mad!

Notala: Well, come with me to the village.

Winatu: What'll we eat?

Notala: Well, well, I'll tell you this: a woman who has a boyfriend doesn't go hungry….

## Wise Sayings
## (Proverbs)

*The proverb is a literary genre much prized by all humanity, a genre that transmits the fundamentals of a culture from one generation to the next. Short, easily remembered, profound or humorous, proverbs can reveal a culture's deepest beliefs.*

## fana saso

1. alimsa yi tiwa ni honyo, honyo yi tiwa ni tan.
2. nan lo lofum fanupa yi tiwa pu.
3. o hayi, o hako; tata pan la, o laka pop kapu yu.
4. lim oso, ti honyo.
5. yu yi lofum usi wawa la, o usi pu pop fo.
6. o kapu ni nomo lo yu yi kata fana. oku nomo yu yi tiwa na ni tan nasa.
7. napata yi faka ni tan napata on.
8. usi pina ton yi pina na ko nomo pina mipa.
9. po ton yi pina na ko po anu tan suyip waya.
10. nan lo tua yi tiwa. nan lo kapu yi nuna.
11. fun yi tiwana ni lompu. inasu alimsa yi honyo ni hum. kapu o honyo ni lim.
12. kokip yi no la, yu yi isaka pi sup ni no?
13. tan yi kun pu po pina anu pu po saso. tan yi kun pu po saso anu pu po pina.
14. po hum yi pina na wa. po hum pu yi waka na wa.
15. katip yi kata ti po hum na wa.
16. hum yi amati pu, on tantan yi sali ni hum.
17. lofum yi waka, on lofum yi lofum pu.
18. tan no yi fana ni nu: tata nu la, mi yi usi ni waka. on tan opo yi kapu ni nu: mi yi lofum usi nu la, oku usi nu yi pina.
19. yu yi lofum pu kalu ni yu sip la, oku o kalu pu.

## Wise Sayings

1. The body holds the heart, the heart holds the person.
2. He who has to ask doesn't have [it].
3. Listen, look, then do as you will.
4. In the mouth, from the heart.
5. If you want to do the unusual, don't do the usual.
6. Think the words you will speak. In this way your words will hold others more.
7. Anger only hurts the angry person.
8. One good deed is better than a hundred nice words.
9. To live alone is better than to live with a bunch of fools.
10. He who gives, has. He who thinks is free.
11. The foot feels the way. The gut senses the right. Head, feel the truth!
12. Death being nothing, why do you fear nothing?
13. One cannot live wisely without living well. One cannot live well without living wisely.
14. The just life is best. The unjust life is worst.
15. Endurance comes from living most justly.
16. Justice is not born, but humanity creates justice.
17. To desire is bad, but desire is not necessary.
18. No one says: now I will do evil. But everyone thinks: I want to do this, so this is good.
19. If you don't want to destroy yourself, do not destroy.

20. o hua ni pinti lo uo ti hin. o hua ni yomi ti oalu wani. o hua ni yomi wop ti oalu. o hua ni tunip. o hua ni pinti lo uo lim susu. o hua pu ni himpo ni hupo. o hua pu ni susupo ni pipi. o hua pu ni po lo pupo fa hin ni po lo laka lim susu ni po lo laka lim ha. oku yu yi po lim tata howa.
21. o tikaka pu, on o tua. tan yi fanupa ti yu la, o tua. yu yi lofum la, o fanupa.
22. o mupu pu, on o fana lim. o fana lim son hamoya. o fana lim pop honyo yu.
23. o fana pu ni fana waka. o hayi pu ni fana waka. o usi pina.
24. o tika ni saso. o katip pu lim saso no. saso yi sali ni pina. saso no yi kalu ni pina.
25. sali yi pina. o sali. kalu yi waka. o kalu pu.
26. o kapu ni fana nu: yu yi tiwa soto ni po pina.
27. fana pina an pilo pina yi howa pu. usi pina on yi howa.
28. tan yi kun poki ni kapu nan. tan yi kun poki ni honyo nan. on tan yi kun poki son sup ni nan sip?
29. hako ni hum on usi pu ni hum yi waka.
30. yu yi usi ni waka la, o fana ni nu: mi yi fifi. tata pan la, fana pu ti usi pomo. usi pomo yi pomo.
31. tan howa yi hamoya yi pina. tan howa pu yi isaka yi waka.
32. no yi katip. opo yi laka. o lofum pu katip.

20. Eat plants that grow from the earth. Eat the fruits of trees. Eat the nuts of trees. Eat mushrooms. Eat plants that grow in the water. Do not eat wild or tame beasts. Do not eat fish or birds. Do not eat the beings that creep on the earth nor the beings that go in the water nor the beings that go through the air. Then you'll live long.
21. Do not do wrong, but give. If one asks of you, give. If you need, ask.
22. Do not lie, but speak truly. Speak truly with courage. Speak truly according to your heart.
23. Do not say bad words. Do not listen to bad words. Do good.
24. Learn. Do not rest in ignorance. Knowledge creates the good. Ignorance destroys the good.
25. To make is good. Make. To destroy is bad. Do not destroy.
26. Consider this: you already have a good life.
27. Good words and good looks are not important. Only good deeds are important.
28. One can hide one's thoughts. One can hide one's feelings. But how can one hide oneself?
29. To see the good and not do the good is bad.
30. If you do ill, say: I erred. Afterwards, do not speak of what you did. What is done is done.
31. A significant person is brave and good. An insignificant person is cowardly and bad.
32. Nothing stays. Everything goes. Do not desire to remain.

33. tata pomo la, tan no yi po. tata pomo la, tan opo yi otip. nu opo yi lim la, o usi mu tan opo ni pina.
34. tu laka yun pu, o tika ni saso ti tipita.
35. yamu katip yi timona na mu tan waka ko otip.
36. o hako ni tan koiko. o saso ni nu: yamu yi timona.
37. tan mipa lo katip anu yi kun kata tan ton. tan ton nu yi koko.
38. lofum ni yamu yi lofum pu ni lim.
39. isaka yi ama ti napata. isaka yi ama ti noyon. isaka yi ama ti waka. on isaka yi ama ti usi.
40. o fana ti tan pina lo usi pina ni pina. o fana pu ti wawapo lo po pu.
41. tu ika nawa ni suyip, o yamu.
42. o hayi pu ni tan lo fana ni nu: mi on yi ika pina ni opo. tan nu yi koko tun sukup.
43. napata yi koko wani. o koko pu.
44. yu yi kun la, oku o tika son oki ni saso. yu yi kun pu la, oku o tika son hayi ni saso.
45. po yi kofota pu. po yi lofum ni hamoya.
46. nila yi hoka ni tan hamoya.
47. kotilo yi hum tu tan sapu, hiyi yi hum tu tan pusa.
48. susu ti yomi yi pina. susu koko ti yomi yi pina. on susu yi pina na wa. o tika pu ni waya wa.
49. o owuya. tata howa la, o owuya. o owuya na. owuya yi pina.

33. In the end, no one will live. In the end, all will fail. This being true, do good to all.
34. In order not to fall, learn to dance.
35. Enduring belief is more dangerous for a bad person than disappointment.
36. Look at the madman. Know this: faith is dangerous.
37. A hundred people who stand together can become one person. This person is insane.
38. To long for faith is to not long for the truth.
39. Fear is the parent of anger. Fear is the parent of hate. Fear is the parent of evil. But fear is the parent of action.
40. Speak well of good people who do good. Do not speak of a divinity that doesn't exist.
41. To encourage nonsense, have faith.
42. Do not listen to he who says: Only I can fix everything. That person is either insane or evil.
43. Anger is a small madness. Don't go mad.
44. If you can, learn by reading. If you can't, learn by listening.
45. Life isn't easy. Life demands courage.
46. Fortune favors the brave.
47. To cry is right for the sad, to laugh is right for the happy.
48. Fruit juice is good. Wine is good. But water is best. Not too much.
49. Sleep. Sleep a long while. Sleep again. Sleep is good.

50. kosa no yi koko wa anu pu ni nu: tan sup yi yamu yi kapu yi usi ni nan.
51. aka lim isaka, pomo lim koiko.
52. yu yi tiwa pu ni fana sa la, o fana ni no.
53. lofum yi sali ti tan pina ni tan waka.
54. tan waya yi aka, tan wani yi pomo.
55. fana mupu yi pipi nima, fana hum yi laka mani.
56. tan hamoya na wa an tan saso na wa an tan koiko na wa an tan waka na wa yi kata kokip sama ko tan opo nasa.
57. pipi yi kapu ni nu: hap yi kata tu hayi ni fana haya ti pipi.
58. opo yi laka, no yi katip.
59. tan koiko yi fana fana. tan saso yi usi.
60. yoyo yi tua ni saso nu: opo yi kata nasa.
61. fo yi kapu pina tun kapu waka.
62. honyo faka yi sama ko honyo saso.
63. nila yi tan pina ti koiko.
64. o hako ni hin moa. o hako ni moyi moa. hako moa yi sali ni tan moa.
65. fana yi ha on. o usi.
66. saso yi laka yi sila pu.
67. fokala no yi titi tan kokip.
68. hapan nu la, o po.
69. po pina yi pina na ko po lim tata howa.
70. o lofum pu po lim tata opo, o lofum po pina.
71. hin opo yi lompu on. mi mi yi tan laka on.
72. po yi timona. o tiwana son lafi ni timona.

50. Nothing is so strange that someone hasn't believed or thought or done it.
51. Begin in anger, end in stupidity.
52. If you have nothing worthwhile to say, say nothing.
53. Desire makes a bad person out of a good person.
54. Many begin, few finish.
55. False words fly fast, true words walk slowly.
56. The bravest and the wisest and the stupidest and the worst die just like everyone else.
57. The bird thinks that the sun rises to hear birdsong.
58. Everything passes, nothing lasts.
59. The fool chatters. The wise person acts.
60. A year teaches that everything changes.
61. Custom is a guide, good or bad.
62. A broken heart is the same as a wise heart.
63. Fortune is the friend of stupidity.
64. Look at the broad earth. Look at the broad sea. To look broadly makes a broad person.
65. Speech is only air. Act.
66. Wisdom walks, it doesn't leap.
67. There is no strife among the dead.
68. Today, live.
69. To live well is better than to live long.
70. Don't wish to live long, wish to live well.
71. The world is only a road. We are only travelers.
72. To live is a danger. Embrace danger.

73. po yi katip laka. o laka anu po.
74. papinti kokip yi lofum laka yun.
75. koiko on yi katip lim tata opo.
76. o hua wani on ni tan nasa.
77. hapan nu la, o kata saso na ko hapan awan.
78. po anu pu nowin yi kokip.
79. fana fokala mu tan koiko yi koiko.
80. tim yi kapu. fana yi ha.
81. fana waya yi kapu wani.
82. lim yi kipo ni fifi no.
83. tan suyip yi laka nima mu tan suyip.
84. pusa yi tua. nanyon yi tikaka.
85. fana pu yi tua ni nawa.
86. hum yi lim kapu on.
87. saso yi pina. saso no yi pina pu.
88. koiko ti tan kaka yi kata yamu tu tan pikako.
89. saso yi honyo.
90. tan pina yi pina na ko kaka.
91. tantan lo lofum ni tan howa yi sapu.
92. fana pina yi noka. fana noka yi pina.
93. kapu wani, nanyon howa.
94. mi mi yi sali ni tata kata.
95. tan koiko yi yon ni tan koiko yi yon pu ni tan saso.
96. po ton yi pina na ko po anu tan koiko.
97. hum yi lofum ni hoka.
98. mupu opo yi pina tu kapu waka.
99. fana yi kulapi titi tan.
100. koiko yi kun pu hayi ni saso.

73. Life keeps going. Go with life.
74. Dead leaves want to fall.
75. Only foolishness lasts forever.
76. Only nibble others.
77. Today, become wiser than yesterday.
78. An aimless life is death.
79. To argue with a stupid person is stupid.
80. Writing is thinking. Speaking is air.
81. To talk a lot is to think little.
82. Truth allows no mistakes.
83. A fool runs to a fool.
84. Happiness gives. Pride steals.
85. Not speaking gives strength.
86. Justice is only in the mind.
87. Knowledge is good. Ignorance is bad.
88. The stupidity of the rich becomes the faith of the poor.
89. To know is to feel.
90. A friend is better than wealth.
91. A society that needs a hero is pathetic.
92. Good speech is clear. Clear speech is good.
93. Little thought, great pride.
94. We construct the future.
95. The stupid love the stupid and dislike the smart.
96. To live alone is better than to live with fools.
97. Justice needs help.
98. Every lie is good to an evil mind.
99. Speech is the link between people.
100. Stupidity cannot hear wisdom.

101. kun pu saso, kun pu tiwa.
102. isaka ni kokip yi isaka ni po.
103. usi waka yi usi ti tan nasa.
104. tata pomo la, tan howa opo yi ika owuya ni tan.
105. tan lo saso wani yi muya waya.
106. saso ni hin opo yi isaka.
107. o hakotu pu ni samani ti po. po yi samani pu. po yi lofum.
108. nawa yi yon ni nawa.
109. isaka yi kapu pu.
110. hin opo yi mupu pu. mi mi yi lifu pu on ni nan.
111. o faka ni tonap, o sali ni lompu.
112. tan kaka yi yamu ni nu: kun tu tika ni kaka yi wawa.
113. nanyon yi laka nima mu kalu.
114. ikina yi tua tu tan koiko ni saso.
115. timona yi kata la, isaka yi homin pu.
116. kapu yi masu pi honyo ni nan sip.
117. tan yi isaka ni kapu.
118. tan no yi amati saso.
119. honyo yi faka pu la, oku honyo yi po pu.
120. tata nu nu la, wani yi katip.
121. tan waya yi himpo.
122. yon an usi yi sali ni tan.
123. tan yi lofum ni katip yi lofum pu ni nuna.
124. tata opo la, tan waka yi muya.
125. fo yi nawa na ko kapu.
126. hito yi molo ti hamoya.

101. Unable to know, unable to hold.
102. To fear death is to fear life.
103. Bad work is the work of others.
104. Finally, every great person will bore one.
105. He who knows little is very suspicious.
106. To know the world is to fear.
107. Don't look for the meaning of life. Life does not mean. Life wills.
108. Strength prizes strength.
109. Fear does not think.
110. The world does not deceive. We just don't understand it.
111. Break walls, build roads.
112. A rich person believes the ability to make money is divine.
113. Pride runs to ruin.
114. Experience teaches the fool.
115. When danger comes, fear does not pity.
116. The head falls because of the heart.
117. People fear thinking.
118. No one is born smart.
119. If a heart isn't broken, then it won't live.
120. Often, little remains.
121. Many people are beasts.
122. Love and labor make the person.
123. A person needs endurance, not freedom.
124. The bad person is always suspicious.
125. Habit is stronger than thought.
126. Success is the child of courage.

127. tata no la, nila pusa an kapu pina yi anu.
128. tantan yi ama ni fana tu fana mu nan sip ni nu: mi yi pina, wa!
129. noyon ti tutap yi waka na wa.
130. tan no yi usi ni usi sasoka anu pu kapu ni nu: mi yi kun kapu.
131. tua ni poki yu yi tua ni nuna yu.
132. tan howa yi tiwa ni nowin, tan wani yi tiwa ni lofum on.
133. yu yi fana fokala mu tan suyip la, o tika ni saso ti nu: tan suyip nu yi fana fokala mu tan suyip.
134. akup yi tan pina lo mupu pu.
135. kaka anu pu saso yi timona.
136. o lofum pu yi kaka waya.
137. o hakotu lim tan nasa ni pina; o hakotu lim yu sip ni waka.
138. hum lo umila yi hum no.
139. tata howa la, oalu yoyu yi po.
140. kapu hum yi sali ni owuya pina.
141. sap la, tan pina yi fana haya.
142. hap yi hap on la, tan mupu an fimala yi katip.
143. tan pina ti tan opo yi tan pina ti tan no.
144. tan pina lo mupu yi waka na ko tan waka.
145. o fana pu. yu yi pilo saso.
146. lompu opo yi tiwa ni hin susu.
147. pusa yi lim pu kosa. pusa yi lim mi.
148. tan yi kun tika wa ti tan waka ni saso waya.
149. fana wani yi suka mu tan wani.

127. Good luck never accompanies good thinking.
128. Mankind invented speech to tell itself: I am great!
129. The hate of a relative is the worst.
130. No one does his familiar job without thinking: I could be the boss.
131. To give up your secrets is to give up your freedom.
132. A great person has a goal, a little person has only a wish.
133. Arguing with a fool, learn this: that fool is arguing with a fool.
134. Silence is a friend who will not betray.
135. Wealth without wisdom is dangerous.
136. Don't long for great wealth.
137. Search out the good in others: search out the bad in yourself.
138. Justice delayed is not justice.
139. The flexible tree lives long.
140. Right thinking makes for good sleep.
141. Far away, a friend is singing.
142. Light being only light, a liar and shadow remain.
143. A friend to everyone is a friend to no one.
144. A deceitful friend is worse than an enemy.
145. Speak not. You will appear wise.
146. Every path has some mud.
147. Happiness is not in things. Happiness is in me.
148. One can learn a lot even from one's enemies.
149. Trivial words are dry to trivial people.

150. tiwa ni kosa waya yi sama ko tiwa ni amanya waya.
151. tan lo tiwa ni tan waka no yi tiwa ni tan pina no.
152. kaka yi ika kata ni kaka.
153. yoyu yi pina na ko faka.
154. pusa yi pina na ko saso.
155. tata no la, tan yi paku na ni tan pina lilo.
156. po pina yi kuku ti tolon ni yumo.
157. suyip yi tiwa ni tan pina waya. saso yi tiwa ni tan waka waya.
158. kapu omon yi tuma pu fa alimsa molo.
159. tata nu nu la, tan molo an tan suyip yi fana lim.
160. haso yi usila pina yi kapu waka.
161. tan yi himpo mu tan.
162. tiwa ni tan waka yi pina na ko tiwa ni nomo waka.
163. nomo yi tiwa pu ni fun, on yi kun laka nima.
164. hua pu lim hapan sayo la, lofum opo yi tika ni kapu.
165. tata nu nu pu la, tan hamoya yi kata faka lim yip.
166. kokip lo kalu yi aka lim lofum.
167. himpo yi lofum pu fana howa ni nawa nan.
168. o ika wuyi ni tom yu. tata pan la, kapu ti tom ti tan kop yu.
169. o tua mu oso yu ni saso tu fana ni nu: mi yi saso pu.
170. o isaka ta, o lofum na, o hua ta, o uman oso na, o fana waka ta, o ha na, o noyon ta, o yon na. opo pina yi kata mu yu.

150. To have many things is to have many worries.
151. He who has no enemies has no friends.
152. Wealth draws wealth.
153. To bend is better than to break.
154. Happiness is better than wisdom.
155. One never finds again a lost friend.
156. To live well is to suck sweetness from thorns.
157. Nonsense has many friends. Wisdom has many enemies.
158. A mature head doesn’t sit on a young body.
159. Often, children and fools speak truly.
160. Fire is a good tool and a bad master.
161. Man is a predator to men.
162. An enemy is better than a bad name.
163. Words have no feet but can run.
164. No food for three days, every desire seizes the mind.
165. The brave one is seldom wounded in the back.
166. The death that kills begins in desire.
167. A beast doesn't need to declare its strength.
168. Clean your own house, then worry about your neighbors'.
169. Teach your mouth to say: I don't know.
170. Fear less, hope more, eat less, chew more, complain less, breathe more, hate less, love more. All good things will come to you.

## Songs and Verse

*There are many types of songs and poetry among those who speak* fana. *Most songs are rather short (although some may last hours in the singing because of choral repetition). The usual instruments for accompanying the songs are the various types of drums and gongs, which accompany military or war songs; the* hupata *(a type of flute), which accompanies love songs; and the* sifi *(a string instrument held on the lap and played with a bow), which accompanies hymns, epics, and genealogies* ("fana amati").

*We offer several examples of these song-types. The genealogies, examples of which will be presented in a future volume, are also sung, and can take days to perform.*

*The people who speak* fana, *living mostly in tribal or clan societies, live the bulk of their lives publicly. There is a tradition, however, of silent contemplation which makes use of verse to focus the meditating mind. This contemplative verse,* fana inasu, *uses a strict meter of quatrains of alternating lines of seven and eight syllables, each quatrain ending with an unmetered refrain with slight variation. These contemplative verses can extend to hundreds of quatrains. A few representative examples are presented here. Of the poet, Hisopu Sopa, nothing is known except her place in a genealogy as daughter of a stonemason and a boat builder—fitting obscurity for so private a poet.*

## fana haya ti yon
## “oya yu yi ika kata ni pina opo”

wiwi yu yi ika kata ti nupa ni hapan.
hako yu yi ika kata ti susuyun ni hap.
fana yu yi ika kata ti saso no ni lifu.
tiwa yu yi ika kata ti pilo mi ni haso.
oso yu yi ika kata ti oso mi ni ha.
huli yu yi ika kata ti sapu ni pusa mi.
oya yu yi ika kata ni pina opo.

## fana haya ti fokala
## “tan sasoka pu o, mi yi huwi ni yu!”

ni hua mi, yu yi tika.
ni tom mi, yu yi tika.
ni tutap mi, yu yi tika.
tan sasoka pu o, mi yi huwi ni yu!
mi yi akup lim tata nu.
mi yi imana lim tata nu.
mi yi umila lim tata nu.
tan sasoka pu o, mi yi huwi ni yu!
hupo isaka yi kata himpo!
uman oso yi kata okuta!
tiwa imana yi kata nawa!
tan sasoka pu o, mi yi huwi ni yu!

## Love Song
## "Your beauty beings all good things"

Your play brings day from the night.
Your eyes bring the sun from the rain.
Your speech brings understanding from ignorance.
Your hands bring fire from the skin.
Your mouth brings breath from my mouth.
Your consent brings my joy and sadness.
Your beauty brings all good things.

## Battle Song
## "Strangers, beware!"

You took our food.
You took our homes.
You took our families.
Strangers, beware!
Now we are quiet.
Now we bend.
Now we wait.
Strangers, beware!
The timid animal becomes a beast!
The teeth sharpen!
The soft hand grows strong!
Strangers, beware!

**fana haya ti hin tantan**
**“hin tantan mi yi pina na wa”**

o hako ni hin oya nu
ni oalu sofa ni mofu wuyi.
o hako ni tan nawa nu.
hin tantan mi yi pina na wa.

o hua ni yomi yumo nu
ni namam imana ni wanan omon.
o hua ni susu wuyi nu.
hin tantan mi yi pina na wa.

hin opo yi kata pomo soto,
moyi moa yi kata pomo soto,
tata yi kata pomo soto,
hin tantan mi yi katip pina na wa.

## Praise-Hymn for the Country
## "My land is best"

Look at this beautiful land,
The tall trees, the pure rivers.
Look at these strong people.
        My land is best.

Eat this sweet fruit,
The soft vegetables, the ripe grain.
Drink this pure water.
        My land is best.

Till the world ends,
Till the seas end,
Till time ends,
        My land will remain the best.

## fana haya ti yon
## “nupa o kata”

hapan awan la, mi yi yamu ni nu:
yu yi yon ni mi.
yu yi yon ni mi.
hapan nu la, mi yi lifu ni nu:
yu yi laka ti mi.
yu yi laka ti mi.
nupa o kata, nupa o kata,
tata nu la, panu yi hap mi.
nupa o kata, nupa o kata,
tata nu la, panu yi hap mi.

o fana mu mi, o fana ni nu:
mi yi otip pi sup?
mi yi otip pi sup?
yon mi o mim mu mi, o fana ni nu:
yu yi yon pu yon na?
yu yi yon pu yon na?
nupa o kata, nupa o kata,
tata nu la, panu yi hap mi.
nupa o kata, nupa o kata,
tata nu la, panu yi hap mi.

## Love Song
## “Night, come”

Yesterday I believed this:
You loved me.
You loved me.
Today I understand:
You have left me.
You have left me.
Night, come, Night, come.
Now darkness is my light.
Night, come, Night, come.
Now darkness is my light.

Tell me, oh, tell me this:
Why did I fail?
Why did I fail?
My love, answer me, tell me:
Will you love again?
Will you love again?
Night, come, Night, come.
Now darkness is my light.
Night, come, Night, come.
Now darkness is my light.

## fana haya tu molo kotilo
## “molo mi o kata”

o kata, molo mi o kata.
lafi mi yi nuna tu yu.
o ika suka ni hako yu.
lafi mi yi nuna tu yu.

o kata, molo mi o kata.
tiwa mi yi haso tu yu.
ho, nupa nu yi timona pu.
tiwa mi yi haso tu yu.

o kata, molo mi o kata.
fana haya mi yi tu yu.
o hayi ni fana yon ti mi.
fana haya mi yi tu yu.

## Song for a Weeping Child
## “Come, my child, come”

Come, my child, come,
My arms are open for you.
Dry your eyes.
My arms are open for you.

Come, my child, come,
My hands are warm for you.
Oh, tonight there’s nothing dangerous,
My hands are warm for you.

Come, my child, come,
My song is for you.
Listen to my loving speech.
My song is for you.

## *fana inasu*
## ti Hisopu Sopa

***oku amati...***

akipi ti hin opo
yi poki lo mi yi poki
sap mi sip, on lo mi yi
lofum hayi ti tan nasa
*oku masu an mupu yi amati ti nu*

akipi yi mim fo ti
saso lo mi lim tata ta
yi tika ti kosa nu
lo howa na ko mi mi sip.
*oku wawa an isaka muya yi amati ti nu*

nan nu lo mi yi finap
tua ni nomo ti lim yi
fanupa ni usi tu
ika katip ni po mi mi
*oku waka an tantan yi amati ti nu*

mi mi yi kun pu lifu
anu pu utala titi
utala ni hin opo
ni po ni lim lo pina wa
*oku wiwi an tim an saso yi amati ti nu*

## *Contemplative Verses*
## of Hisopu Sopa

***Thus is born...***

The wonders of the world
are the secrets we hide
from ourselves but hope
to hear others whisper
*Thus is born submission and deception.*

Awe is a natural
response to the knowing
we suddenly take of that something
greater than ourselves
*Thus is born worship and suspicious dread.*

That which we choose
to give the name reality
demands certain acts
to continue our existence
*Thus is born cruelty and society.*

We cannot understand
without intermediate
complexity the world,
life, or the most simple reality
*Thus is born play and symbol and philosophy.*

hilu lo mi yi hako
usila tu hito wa ni
hin opo yi masu mu
waya akipi ti lim po
*oku sapu an pusa nawa yi amati ti nu*

mi yi polu pop hilu
ni uman ni wop ni pinti
tu fanupa ti po sip
ni masu mu kapu mi mi
*oku sali an tata sip yi amati ti nu*

tan sup yi fana sapu
tan sup yi fana iyaya
tan sup yi fana howa
tata sama la, opo nu
*oku hum an napata yi amati ti nu*

### *po katip*

owuya yi hin sonu
lo katip lim tata opo
nupa yi moyi moa
lo lafi mu hap wani sap
*tiwa an nuna yi po katip*

The order which we try
to impose upon
the world falls to
the wondrous multiplicity of reality
*Thus is born despair and certain glee.*

We lay in straight lines
sticks and stones and leaves
to demand of life itself
submission to our thoughts
*Thus is born construction and time itself.*

Someone mourns,
Someone jokes,
Someone screams,
All at the same time
*Thus is born justice and rage.*

### *Life enduring*

Sleep is a blue land
that remains forever
night is an ocean
that reaches to the far stars
*Holding and releasing are life enduring*

hap sonu lim su nasun
tan opo yi ton yi anu
hap sonu yi tolon sap
tan no yi anu yi nan sip
*tika an tua yi po katip*

lofum yi susu monu
ti fukana titi tata
tata yi susu panu
ti hilu ti lofum haso
*poyiyo an pusa yi po katip*

o ika kata ni sap
o ika kata ni ha ha
o ika kata ni fu
o tika nima ni hapan
*yun an sofa yi po katip*

A blue light in the deeps
Everyone is alone and together
A blue light pierces far
No one is together and oneself
*Taking and giving are life enduring*

Desire flows yellow
from the cracks between time
time flows black
from the ranks of hot desire
*Pain and joy are life enduring*

Bring the distant!
Bring the great wind!
Bring a happening!
Quickly seize the day!
*Low and high are life enduring*

# Legends of the Far Future
# (Tales)

# The History of Pilu the Hero

*The great number of legends involving Pilu the Hero show that he is one of the more popular characters for those who speak* fana. *Many tales, dramas, poems, and songs have been made about the huge Pilu, his astonishing strength, and his friendly, one might almost say childish, naïveté. The combination of fantasy, wisdom, and humor attracts even the most pragmatic reader. But in such wild legends, despite their miraculous events (the reality of which some fiercely affirm), some truth may undoubtedly be concealed.*

*Legend asserts that Pilu was born in a country called Moko. Moko, we suppose, was situated in the far east of the vast supercontinent, south of a long mountain range which barred the ocean monsoons from the interior of the land (see the second tale presented here,* "Pilu and the Desert Goddess"*). Although all trace of a land called Moko has been long since vanished, Sisono, with whom Pilu battles in the first tale, remains a much-praised ancestor in the ancient genealogies of the Finato, a people still inhabiting the southeastern shores of the world ocean. If Sisono indeed existed, so one may conjecture that someone of the name Pilu, or something similar, did indeed also exist in some ancient epoch. Of course, like*

*all charismatic heroes, many marvelous tales were drawn into the orbit of his legendary.*

*Another benefit of the legends of Pilu is the ancient geography presented in his wide-ranging travels. As he restlessly wandered the supercontinent he met many widely scattered peoples who have since vanished, and we can benefit from these glimpses of their diverse societies.*

*More than a hundred marvel-tales remain relating his heroic deeds. Here we present three of the most popular: (1) Pilu's birth, his miraculously rapid growth, his conquest of the chief Sisono, and his refusal of leadership; (2) his journey from Moko to Saloni and how he broke the mountain chain to allow the rains to enter the vast inner desert; and (3) his fight against an evil priest, which gives a stunning picture of the less savory religious practices of some societies and shows that even a supposedly simple and childlike person can clearly see through the deceit of superstition.*

## Pilu lo tan howa

### Pilu yi amati

tata ti Sisono lo kapu ti hin tantan Moko la, Fika yi kata yon ni Muli. Muli yi kata yon ni Fika. nan si yi lina ni nan sip. tata waya la, Muli yi ama ni molo ham. nan si yi tua mu molo ham ni nomo Pilu. hapan si yi laka la, Pilu yi kata howa na ko ama pa nan. nupa sayo yi laka la, Pilu yi kata howa na ko ama ham nan. hapan pam yi laka la, Pilu yi kata howa na ko ham howa na wa ti tantan wani. hapan tiwa yi laka la, Pilu yi finap laka ti tantan wani. Pilu yi lofum laka ti ama nan.

Muli yi kotilo yi tiwana son lafi ni molo nan, on Fika yi fana nanyon ni nu: “molo ham mi o laka mu Sisono lo kapu ti Moko. o fali ni uman okuta nu ni wop okuta nu. yu yi hito son kosa si nu. yu yi kata tan pina ti Sisono. yu yi kata tuma pan nan. o laka pina.” Pilu yi fana ni nu: “ama mi o katip pina.”

Pilu yi laka mu tantan kapu ti Moko. hapan la, Pilu yi laka. nupa la, Pilu yi owuya fa hin. nan yi lamyu yi tika ni himpo yi kalu son uman okuta ni nan. nan yi hua ni nan. nan yi okuta son wop okuta ni yomi ti oalu yi hua ni nan.

nupa la, Pilu yi owuya fa hin. hapan la, Pilu yi laka. hapan waya la, nan yi laka.

Pilu kata mu mofu. ham wani yi tuma pan mofu. ham wani yi fana mu Pilu ni nu: “ham howa o, nomo yu yi sup?”

## Pilu the Hero

### Pilu is born

During the time Sisono was chief of Moko, Fika fell in love with Muli, Muli fell in love with Fika. They wed. Later Muli bore a son. They gave him the name Pilu. After two days, Pilu had grown as tall as his mother. After three nights, he had grown taller than his father. After four days, he had grown taller than the tallest man in the village. When the fifth day came, Pilu decided to leave his village. Pilu wanted to leave his parents.

Muli wept and embraced him, but Fika proudly said, "O my son, go to the capital city of Moko. Go to Sisono the chief. Carry this spear and this sword. With these things you will succeed. You will become a friend of Sisono. You will sit beside him. Go well." Pilu said, "My parents, stay well."

Pilu went toward the capital of Moko. By day he walked. By night he slept on the earth. He hunted and caught beasts and killed them with his spear. He ate them. With the sword he cut fruits from the trees and ate them.

By night, Pilu slept on the earth. By day, Pilu walked. He walked for many days.

Pilu came to a river. A little man sat by the river. The little man said to Pilu, "Big fellow, what's your name?"

Pilu yi mim ni nu: “nomo mi yi Pilu, tan wani o.”

ham wani yi fana ni nu: “tan Pilu o, yu yi laka mu lim sup?”

Pilu yi mim ni nu: “tan wani o, mi yi laka mu tan Sisono tu kata tan pina ti nan.”

“a,” ham wani yi hiyi. “tan Pilu o, yu yi usi son sup ni nan?”

“tan wani o,” Pilu yi fana, “yu yi fanupa waya.”

“Saso yi pina,” ham wani yi fana.

Pilu yi fana ni nu: “mi yi tiwa tu fana fana ni tata no. tan wani o, mi yi lofum laka. o katip pina.” Pilu yi aka laka.

ham wani yi fana ni nu: “tan Pilu o kani! hapan tiwa la, mi yi katip lim nu. mi yi kun pu moyi i mofu nu. mi yi wani wa. yu yi howa wa. yu yi fali pu fali ni mi?”

Pilu yi fana ni nu: “yu yi tua mu mi pi fali ni sup?”

ham wani yi mim ni nu: “yu yi fali i mofu ni mi la, oku mi yi tua mu yu ni kikata kapu mi.”

“a,” Pilu yi fana, “kikata kapu yu yi wani wa tu mi.”

“on mi yi tua mu yu ni nan,” ham wani yi fana.

“a a,” Pilu yi hiyi. “o kata.” Pilu yi tika ni ham wani yi fali ni nan yi laka lim mofu. Pilu yi howa. Pilu yi moyi la, susu ti mofu yi kata mu lano ti Pilu. Pilu yi laka sap na la, susu ti mofu yi kata mu alimsa ti Pilu. Pilu yi moyi sap na la, susu ti mofu yi kata on mu fun ti Pilu. Pilu yi kata ti susu yi pakip ni nan sip.

ham wani yi fana ni nu: “pina waya, tan Pilu o! mi yi suka wa. mi yi haniko ni yu. o tika ni kikata kapu mi.”

Pilu answered, “My name is Pilu, little person.”

The little man said, “Pilu, where are you going?”

Pilu answered, “Little man, I’m going to Sisono to become his friend.”

“Ah,” the little man laughed. “Pilu, how will you do it?”

“Little man,” Pilu said, “you ask a lot of questions.”

“Knowledge is good,” said the little man.

Pilu said, “I have no time for chatter. Little person, I must go. Stay well.” Pilu started off.

The little man said, “Wait, Pilu! For five days I’ve sat here. I cannot wade across the river. I’m too small. You are very big. Will you carry me?”

Pilu said, “What will you give me for carrying?”

The little man responded, “If you carry me across the river, I’ll give you my hat.”

“Ha,” Pilu said, “your hat is too small for me.”

“But I will give it to you,” said the little man.

“Ha ha,” Pilu laughed. “Well, come on.” Pilu lifted the little man and stepped into the river. Pilu was tall. Pilu waded, and the water of the river came up to his thighs. Pilu went on, and the water of the river came up to his waist. Pilu waded even further, and the water of the river only came up to his foot. Pilu came out of the water and shook himself.

The little man shouted, “Wonderful, Pilu! I am totally dry. I thank you. Take my hat.”

Pilu yi tika ni kikata kapu ti ham wani yi polu fa kapu nan ni nan. Pilu yi hiyi yi fana ni nu: “tan wani o, kikata kapu yu yi wani wa. nan fa kapu mi yi iyaya.”

ham wani yi fana ni nu: “tan Pilu o, yu yi lofum hiyi la, oku o hiyi. on kikata kapu mi yi iyaya pu. kikata kapu mi yi nawa waya. lompu yi huna la, o fana ni nu: ‘kikata kapu o, lompu yi lim sup?’ o ua ni nan. nan yi wuka mu yu ni lompu. hua yi huna la, o tiwa ni nan. o fana ni nu: ‘kikata kapu o tua ni hua.’ hua yi kata lim nan. susu yi huna la, o pakip ni nan. o fana ni nu: ‘kikata kapu o tua ni susu.’ susu yi kata lim nan. kikata kapu mi yi nawa waya, wa.”

Pilu yi hiyi. tata ta la, ham wani yi kata huna. Pilu yi kani hiyi. nan yi polu lim inasu ti kikata alimsa ni kikata kapu ti ham wani yi laka na.

hapan waya la, Pilu yi laka. Pilu yi fana mu nan sip ni nu: “ho ho, tantan howa ti Sisono yi sap waya.”

nupa la, Pilu yi owuya fa hin. hapan la, Pilu yi laka.

Pilu yi kata lim hin oalu. hin oalu yi panu. Pilu yi laka, on lompu yi kata huna. Pilu yi lofum paku ni lompu, on yi kun pu. kapu ti kikata kapu ti ham wani yi kata lim kapu ti Pilu. nan yi tika ti inasu ti kikata alimsa ni kikata kapu yi fana ni nu: “kikata kapu o, lompu yi lim sup?” Pilu yi ua ni nan. kikata kapu yi pipi nima i ha. Pilu yi laka nima yip nan. kikata kapu yi pipi sap na. Pilu yi laka nima na yip nan. kikata kapu yi laka yun fa hin. Pilu yi kata mu nan yi hako. lompu yi lim nu. Pilu yi hiyi yi tika ni kikata kapu ti hin yi polu lim inasu ti kikata alimsa ni nan. “kikata

Pilu took the little man's hat and put it on his head. Pilu laughed and said, "Little man, your hat is too small. On my head it's funny."

The little man said, "Pilu, if you want to laugh about my hat, go ahead and laugh. But my hat is not funny. My hat is very powerful. If you lose your way, say, 'O hat, where is the way?' Throw it. It will show you the way. If you lack food, hold the hat. Say, 'O hat, give food.' Food will appear in it. If you lack water, shake it. Say, 'O hat, give water.' Water will come into it. My hat is indeed very powerful."

Pilu laughed. Instantly the little man disappeared. Pilu stopped laughing. He put the little man's hat inside his shirt and walked on.

For many days Pilu walked. Pilu said to himself, "Oh, the city of Sisono is far away."

By night, Pilu slept on the earth. By day, Pilu walked.

Pilu came to a forest. The forest was dark. Pilu walked, but the path disappeared. Pilu wanted to find the path, but could not. He remembered the little man's hat. He pulled the hat out of his shirt and said, "O hat, where is the way?" Pilu threw it. The hat rapidly flew through the air. Pilu ran to follow it. The hat flew further. Pilu ran after it. The hat fell to the ground. Pilu went to it and looked. There was the path. Pilu laughed and picked up the hat from the ground and put it into his shirt. "Hat," Pilu said, "you're

kapu o," Pilu yi fana, "yu yi pina kosa, wa. tan wani nu yi tan pina." Pilu yi laka sap na.

nupa la, Pilu yi owuya fa hin. hapan la, Pilu yi laka.

hapan si la, nan yi hako ni himpo no. hapan ton na la, nan yi tiwa ni hua no. nan yi poyiya pi hua no. kapu ti kikata kapu ti ham wani yi kata lim kapu ti Pilu. nan yi tika ti inasu ti kikata alimsa ni kikata kapu yi fana ni nu: "kikata kapu o tua ni hua." tata ta la, hua yi kata lim kikata kapu. Pilu yi hua yi hiyi. "tan wani o," nan yi fana, "yu yi tan pina, wa." Pilu yi laka sap na.

Pilu yi kata mu hin suka moa. Pilu yi laka lim nan. hapan waya la, Pilu yi laka. nan yi tiwa ni susu no. nan yi poyiya pi susu no. kapu ti kikata kapu ti ham wani yi kata lim kapu ti Pilu. nan yi tika ti inasu ti kikata alimsa ni kikata kapu yi pakip ni nan. nan yi fana ni nu: "kikata kapu o tua ni susu." tata ta la, susu yi kata lim nan yi laka yun mu hin suka. Pilu yi hua nima ni susu. "a a a," Pilu yi fana. "tan wani o, yu yi tan pina na wa." nan yi owuya fa hin.

hap yi kata la, Pilu yi yaowa yi hako awan. nan yi hako ni tali howa. lompu yi laka mu tali howa nu. Pilu yi fana mu nan sip, "Pilu o, tata nu la, yu yi lofum laka sofa." nan yi laka mu tali howa. hin suka yi pomo. oalu waya yi lim nu. Pilu yi laka mu oalu nu.

pa wani yi tuma pan oalu ton nip. pa wani yi fana mu Pilu ni nu: "ham howa o, nomo yu yi sup?"

Pilu yi mim ni nu: "nomo mi yi Pilu, tan wani o."

pa wani yi fana ni nu: "tan Pilu o, yu yi laka mu lim sup?"

a good thing. That little man was a friend." Pilu walked on.

By night, Pilu slept on the earth. By day, Pilu walked.

For two days he saw no animals. After another day, he had no food. He was hungry. Pilu remembered the little man's hat. He pulled the hat from his shirt and said, "O hat, give food." Immediately food appeared in the hat. Pilu ate and laughed. "Ho, little man," he said, "you are a friend indeed." Pilu walked on.

Pilu came to a desert. Pilu entered it. For many days Pilu walked. He had no water. He was thirsty. Pilu remembered the little man's hat. He pulled the hat from his shirt and shook it. He said, "O hat, give water." Immediately water filled the hat and flowed onto the dry dirt. Pilu quickly drank the water. "Ha ha ha," Pilu said. "O little man, you are the best friend." He fell asleep on the earth.

At the coming of day Pilu awoke and looked ahead. He saw a mountain. The path went toward this mountain. Pilu said to himself, "Pilu, now you have to climb." He walked toward the mountain. The desert came to an end. Many trees grew there. Pilu went to these trees.

A little woman sat beside the first tree. The little woman said to Pilu, "O big fellow, what's your name?"

Pilu replied, "My name is Pilu, little person."

The little woman said, "Pilu, where are you going?"

Pilu yi mim ni nu: “tan wani o, mi yi laka mu tan Sisono tu kata tan pina ti nan.”

“a,” pa wani yi hiyi. “yu yi lim nu. tata waya la, mi yi umila. yu yi hoka ni lina ham mi.”

“a,” Pilu yi fana, “ham wani nu yi lina ham yu tun sup?”

“nan yi lina ham mi, wa,” pa wani yi fana. “yu yi hoka ni nan la, mi yi hoka ni yu. on yu yi lofum tua mu mi ni kikata kapu ti lina ham mi.”

Pilu yi fana ni nu: “ho tan wani o, kikata kapu nu yi hoka waya. nan yi wuka tu mi ni lompu lim hin oalu. mi yi poyiya pi hua no la, nan yi tua mu mi ni hua. mi yi poyiya pi susu no lim hin suka la, nan yi tua mu mi ni susu. ham yu yi tan pina mu mi. on o tika ni kikata kapu. o tika ni haniko mi.”

pa wani yi tika ni kikata kapu yi hiyi. “tan Pilu o, yu yi ham pina. tata nu la, mi yi tua mu yu ni saso pina. yu yi laka mu Sisono lo kapu ti Moko. on Sisono yi ham waka. Sisono yi lofum pu kata tan pina. Sisono yi pina mu tan no. tan Sisono yi tiwa ni tantan fokala lo kalu ni tan opo. tan fokala nu yi katip wawa tali howa nu. nan nan yi fokala ni tan opo lo lofum kata mu Sisono.”

“a,” Pilu yi fana, “nan nan o fokala! mi yi nawa waya. mi yi tiwa ni uman okuta. mi yi tiwa ni wop okuta. mi yi fokala ni nan nan. mi yi fokala son uman okuta an son wop okuta ni nan opo. mi yi fokala ni nan opo la, mi yi hito.”

Pilu answered, “Little person, I’m going to Sisono to be his friend.”

“Ah,” the little woman laughed. “You’re here. I’ve waited a long time. You helped my husband.”

“Ah,” Pilu said, “that little man is your husband?”

“Yes, he’s my husband,” said the little woman. “You helped him, so I will also help you. But you have to give me my husband’s hat.”

Pilu said, “Little person, this hat is very powerful. It showed me the path in the forest. When I was hungry, it gave me food. When I was thirsty in the desert, it gave me water. Your husband was a good friend to me. But take the hat. Accept my thanks.”

The little woman took the hat and laughed. “Pilu, you’re a good boy. Now I’ll give you some advice. You are going to Sisono, the chief of Moko. But Sisono is not a good man. Sisono is a bad man. Sisono doesn’t want to be a friend. Sisono is nice to no one. Sisono has soldiers who kill everybody. These soldiers stay beyond this mountain. They fight everybody who wants to come to Sisono.”

“Ah,” Pilu said, “let them fight! I’m very strong. I have a spear. I have a sword. I’ll fight them. With spear and with sword I’ll fight them all. I’ll fight them all and win!”

“pina waya,” pa wani yi fana. “on yu yi lofum tika ni saso pina. nan yi usi fokala ni yu la, o wampa son yipo ti uman okuta ni tan fokala ton nip. o usi pu ni awan okuta. tan fokala si nip yi usi fokala ni yu la, o wampa son yipo ti wop okuta ni nan. o usi pu ni awan okuta. usi ni lompu nu ti fokala la, yu yi hito. usi pu ni lompu nu ti fokala la, yu yi otip. usi pu ni lompu nu la, tan fokala yi kalu ni yu.”

Pilu yi fana ni nu: “tan wani o, mi yi nawa yi howa. son awan okuta tun son yipo la, mi yi otip pu!”

pa wani yi hiyi yi fana ni nu: “o tika ni saso pina mi, on o tika pu ni saso pina mi. nan yi finap yu.” tata ta la, pa wani yi kata huna.

Pilu yi kani hiyi. “ho ho,” Pilu yi fana, “tan wani nu yi koko waya!”

nan yi laka sap na yi laka sofa. nan yi laka sofa fa tali howa. fa sofa ti tali howa la, nan yi hako yun ni hin atum. tantan fokala yi katip lim hin atum nu. tan fokala waya yi lim. Pilu yi tiwana ni nima inasu. Pilu yi hiyi yi fana mu nan sip ni nu: “ho, Pilu o laka!” tata sama la, nan yi laka nima yun mu hin atum.

Pilu yi kata mu hin atum la, tan fokala ton nip yi kata mu nan yi fana howa ni nu: “ham o kani! yu yi lofum lim nu ni sup?”

Pilu yi fana sama howa ni nu: “tan fokala o wili! mi yi tiwa ni nomo Pilu. mi yi kata sap waya ti tantan wani mi. mi yi kata mu tan Sisono. mi yi kata tu kata tan pina ti kapu howa nu.”

"Very well," the little woman said. "But you should take my advice. When they attack you, strike the first soldier with the back of your spear. Don't hit with the sharp tip. When the second soldier attacks you, hit him with the hilt of your sword. Don't strike with the sharp edge. Use this way of fighting and you'll succeed. If you don't fight this way, you'll fail. If you don't fight this way, the soldiers will kill you."

Pilu said, "Little person, I'm big and strong. Whether by the blade or the rear, I'll not fail!"

The little woman laughed and said, "Take my advice or don't take my advice. It's your choice." Instantly the little woman disappeared.

Pilu stopped laughing. "Ho ho," Pilu said, "these little folks are very odd!"

He walked on and climbed. He climbed the mountain. At the peak of the mountain, he looked down to a broad plain. There were soldiers on the plain. There were many soldiers. Pilu felt a surge in himself. Pilu laughed and said to himself, "Pilu, advance!" Immediately he ran down into the plain.

When Pilu entered the plain, the first soldier came to him and shouted, "Man, halt! What do you want here?"

Pilu also shouted, "Soldier, greetings! I have the name Pilu. I've come a long way from my village. I'm coming to Sisono. I've come to be a friend to this great chief."

tan fokala yi mim ni nu: “Pilu o, suyip o! tan Sisono lo kapu ti Moko yi tiwa pu ni tan pina. tan Sisono yi lofum pu tiwa ni tan pina. mi mi yi katip lim nu pi nu. mi mi yi ika kani ni tan opo. tan no yi kun kata mu tan Sisono. tata nu la, o laka, tun mi mi ni kalu ni yu.”

“ho ho,” Pilu yi fana. “mi mi o tika ni saso ti nan lo yu yi kun pu kun usi.”

tan fokala ton nip yi fana howa mu tan fokala waya ni nu: “o usi fokala!” tan fokala ton nip yi laka nima mu Pilu. Pilu yi wampa son uman okuta ni nan, on nan yi wampa son awan okuta. uman okuta yi okuta ni tan fokala ton nip. tata ta la, tan fokala ton nip yi kata tan fokala si.

Pilu yi fana mu nan sip ni nu: “a a! tata nu la, mi yi lifu ni nomo lo pa wani yi fana.” Pilu yi lika nima ni uman okuta yi wampa son yipo ti nan ni tan fokala ton nip. tan fokala yi kata kokip yi laka yun. tata sama la, tan fokala si nip yi kata mu Pilu. Pilu yi tika ni wop okuta yi lika nima ni nan yi wampa son yipo ti nan ni tan fokala si nip. tan fokala si nip yi kata kokip yi laka yun.

tata sama la, tan fokala opo yi kani. tan fokala opo yi lampa pu. Pilu yi laka nima mu tan fokala sayo nip yi wampa son uman okuta ni nan. uman okuta ti Pilu yi faka. Pilu yi kata mu tan fokala pam nip yi wampa son wop okuta ni nan. wop okuta ti Pilu yi faka. Pilu yi tiwana ni tan fokala nu. tan fokala yi kata wop.

tan fokala opo yi kata wop.

The soldier answered, "Pilu, fool! Sisono the chief of Moko does not have friends. Sisono wants no friends. That's why we stay here. We stop everyone. No one may come to Sisono. Now go away, or we will kill you."

"Ho ho," Pilu said. "Let's find out what you can do."

The first soldier shouted to the other soldiers, "Attack!" The first soldier ran toward Pilu. Pilu struck with his spear, but he struck with the sharp tip. The spear cut through the first soldier. Immediately the soldier became two soldiers.

Pilu said to himself, "Ha ha! Now I understand the little woman's advice." Pilu quickly turned the spear and struck the first soldier with the back of it. The soldier died and fell. That same moment the second soldier came toward Pilu. Pilu pulled out his sword and quickly turned it and struck the second soldier with the hilt. The second soldier immediately died and fell.

That moment all the soldiers stopped. Every soldier did not move. Pilu ran to the third soldier and struck him with the spear. Pilu's spear shattered. Pilu went to the fourth soldier and struck him with his sword. Pilu's sword shattered. Pilu touched this soldier. The soldier was stone.

All the soldiers had turned to stone.

tata waya la, Pilu yi hako ni nan nan. Pilu yi fana mu nan sip ni nu: “koko waya! mi yi honyo ni akipi. tan fokala yi kata wop pi sup?” on Pilu yi kapu pu waya. Pilu yi tiwa ni hapan tiwawa pam on. nan yi laka i tan fokala wop waya mu tantan kapu ti Moko.

tantan kapu ti Moko yi tiwa ni tonap tiwa. tonap ton nip yi ti wop sonu. tonap ton nip yi tiwa ni holo ti wop. Pilu yi tiwa pu ni uman okuta ni wop okuta la, nan yi laka mu holo wop ti tonap ton nip sonu yi wampa son tiwa ni nan. holo wop yi faka yi laka yun. hopu ti tan waya inasu lo fana fana yi kata. Pilu yi laka i holo ton nip.

tonap si nip yi ti wop monu. tonap si nip monu yi tiwa ni holo ti oalu. Pilu yi wampa son tiwa ni nan. holo oalu yi faka yi laka yun. hopu ti tan waya inasu lo aka kotilo yi kata. Pilu yi laka i holo si nip.

tonap sayo nip yi ti wop lonu. tonap sayo nip lonu yi tiwa ni holo ti uman inasu. Pilu yi wampa son tiwa ni nan. holo ti uman inasu yi faka yi laka yun. hopu ti tan waya inasu lo kotilo waya yi kata. Pilu yi laka i holo sayo nip.

tonap pam nip yi ti wop panu. tonap pam nip panu yi tiwa ni holo ti papinti kikata. Pilu yi hako ni nan la, nan yi hiyi yi wampa son tiwa ni nan. holo ti kikata ti papinti yi pakip on yi laka pu yun. Pilu yi anaka ni nan. hopu ti tan waya inasu lo kotilo okuta yi kata. Pilu yi laka i holo pam nip.

For a long while Pilu looked at them. Pilu said to himself, “Very odd! I’m amazed. How did the soldiers turn to stone?” But Pilu didn’t wonder long. He was only fourteen days old. He walked among the many stone soldiers toward the capital of Moko.

The capital of Moko had five walls. The first wall was of green stone. The first wall had a stone gate. Pilu, having neither spear nor sword, went to the stone gate of the first wall and struck it with his fist. The stone gate shattered and fell. A sound of many people chattering came. Pilu went through the gate.

The second wall was of yellow stone. The second wall had a wooden gate. Pilu struck it with his fist. The wooden gate shattered and fell. Inside, many people began to cry. Pilu went through the second gate.

The third wall was of red stone. The third wall had a gate made of bones. Pilu struck it with his fist. The bone-gate shattered and fell. Inside, many people wept loudly. Pilu went through the third gate.

The fourth wall was of black stone. The fourth wall had a gate of woven rushes. Pilu, looking at it, laughed and struck it with one hand. The gate of woven rushes fluttered but did not fall. Pilu tore it down. A noise of many people sharply weeping came from inside. Pilu went through the fourth gate.

tonap tiwa nip yi ti wop sawo. tonap tiwa nip sawo yi tiwa ni holo ti wop sawo. on ham howa yi katip awan holo nu. ham howa nu yi hako ni Pilu yi fana ni nu: “ham nawa o, ham hamoya o, yu yi kata tu sup?”

Pilu yi mim ni nu: “tan howa o, mi yi Pilu. mi yi kata tu hako ni Sisono lo kapu ti Moko. ama ham mi yi ika laka ni mi. ama ham mi yi fana ni nu: ‘yu yi kata tan pina ti Sisono. yu yi kata tuma pan Sisono.’ mi yi kata tu usi ni nu. mi yi laka i mofu. mi yi laka i hin oalu. mi yi laka i hin suka. mi yi laka sofa ni tali howa. mi yi fokala ni tan fokala waya. mi yi faka ni holo pam. mi yi lim nu. Sisono yi lim sup?”

ham howa yi fana ni nu: “Pilu o, ham hamoya o, ham koiko o! mi yi Sisono. mi yi kapu ti Moko. mi yi tiwa pu ni tan pina. tan no yi tuma pan mi. tata nu la, o laka sap, tun mi yi kalu ni yu.”

Pilu yi ha yi fana ni nu: “yu yi pina pu, Sisono o! tan pina yi lofum wili ni tan pina. tan pina yi lofum tiwa ni tan pina. pa wani nu yi fana ni nu: yu yi pina pu. yu yi waka. tan waka yi lofum pu kapu ni tantan. hin tantan ni lofum ni kapu pina.”

Sisono yi fana ni nu: “yu yi laka pu laka?”

Pilu yi mim ni nu: “mi yi laka pu.”

Sisono yi fana howa ni nu: “tata nu la, mi yi kalu pi nu ni yu!”

“o usi fokala,” Pilu yi fana howa. “mi yi tiwa pu ni uman okuta ni wop okuta. mi yi kalu son tiwa mi on ni yu!”

Sisono yi kata nima mu Pilu.  Pilu an Sisono yi fokala.

The fifth wall was of white stone. The fifth wall had a gate of white stone. But a huge man stood before this gate. This huge man looked at Pilu and said, "Strong man, brave man, why do you come here?"

Pilu answered, "Great man, I am Pilu. I come to see Sisono, the chief of Moko. My father sent me. My father said, 'You will be Sisono's friend. You will sit beside Sisono.' I came to do this. I crossed the river. I crossed the forest. I crossed the desert. I climbed the mountain. I fought many soldiers. I shattered four gates. Where is Sisono?"

The huge man said, "Pilu, brave man, stupid man! I am Sisono. I am the chief of Moko. I have no friends. No one sits beside me. Now go away, or I will kill you."

Pilu sighed and said, "You are not good, Sisono! A good person ought to welcome friends. A good person ought to have friends. That little woman said you aren't good. You are bad. A bad man should not be chief of the people. The country needs a good chief."

Sisono said, "Will you go or not?"

Pilu answered, "I won't go."

Sisono shouted, "For that, I will kill you!"

"Attack!" Pilu cried. "I have neither spear nor sword. I will kill you with my bare hands!"

Sisono ran at Pilu. Pilu and Sisono struggled. Sisono

Sisono yi tiwa ni uman okuta yi wampa son nan mu Pilu. Pilu yi tika ni uman okuta yi faka ni nan. Sisono yi tika ni wop okuta yi okuta son nan ni Pilu. Pilu yi honya lim lafi nan ni poyiya. susu lonu yi susu ti lafi. Pilu yi tika ni wop okuta yi faka ni nan. Sisono yi kata mu Pilu yi wampa son tiwa ni nan. Pilu yi tika ni tiwa ti Sisono yi faka son tiwa nawa nan sip ni nan. Sisono yi kotilo waya.

"Sisono o," Pilu yi fana, "yu yi masu pu masu?"

Sisono yi mim ni nu: "mi yi masu pu! tata no la, mi yi masu!"

Pilu yi wampa ni Sisono. nan yi wampa waya ni nan. Sisono yi hako wampa ni nan, on nan yi kun pu. Pilu yi tika ni oiko ti Sisono. nan yi fana ni nu: "Sisono o, tata nu la, yu yi masu pu masu?"

Sisono yi mim ni nu: "mi yi katip masu pu!"

Pilu yi wampa son Sisono ni tonap sawo. tata tiwa la, nan yi wampa son Sisono ni tonap sawo. uman inasu ti Sisono yi faka. tonap tiwa nip yi faka yi laka yun.

Pilu yi ika laka yun ni Sisono. Sisono yi fana wani ni nu: "tan howa o, tan nawa o, tan hamoya o, yu yi kalu ni mi. tata nu la, yu yi kapu ni Moko. on o hayi ni fana lo mi yi fana mu yu: kapu ti hin tantan yi tiwa ni tan pina no. kapu ti hin tantan yi kun pu tiwa ni tan pina. kapu ti hin tantan yi tiwa ni tan pina no. fana nu yi lim. fana nu yi sukup mi mu yu."

Sisono yi kata kokip.

tan waya ti tantan kapu yi kata yi hako ni tan kapu kokip. tan waya yi fana howa ni nu: "tan Sisono lo

had a spear and struck at Pilu with it. Pilu seized the spear and broke it. Sisono pulled out his sword and cut Pilu with it. Pilu felt pain in his arm. Blood flowed from his arm. Pilu seized the sword and broke it. Sisono ran at Pilu and struck with his fist. Pilu grabbed Sisono's fist and crushed it with his own strong hand. Sisono screamed.

"Sisono," Pilu said, "will you yield?"

Sisono replied, "I will not yield! I'll never yield!"

Pilu struck Sisono. He struck him many times. Sisono tried to strike but could not. Pilu grabbed Sisono's throat. He said, "Sisono, now will you yield?"

Sisono said, "I still do not yield!"

Pilu struck the white wall with Sisono. Five times he beat Sisono against the wall. Sisono's bones were shattered. The fifth wall broke and fell.

Pilu dropped Sisono. Sisono weakly said, "O great man, O strong man, O brave man, you've killed me. Now you will lead Moko. But listen to what I say to you: The chief of a country has no friends. The chief of a country can have no friends. The chief of a country has no friends. This is true. This is my curse upon you."

Sisono died.

Many people came out of the capital city and saw the dead chief. The crowd cried out, "Sisono the chief is dead! Sisono the chief is dead!"

kapu yi kokip! tan Sisono lo kapu yi kokip!”

tata wani la, ham wani an pa wani yi kata i tan waya mu Pilu. ham wani yi fana mu Pilu ni nu: “tan Pilu o wili! son kikata kapu mi la, yu yi hito laka i hin oalu, yu yi hito laka i hin suka tu kalu ni Sisono! tata nu la, yu yi kapu ti Moko!”

pa wani yi fana mu Pilu ni nu: “tan Pilu o wili! yu yi hito son fana pina mi ni tantan fokala ti Sisono. tata nu la, yu yi kapu ti Moko!”

tata sama la, Fika an Muli yi kata mu Pilu. Fika yi fana nanyon mu Pilu ni nu: “molo ham mi o! yu yi hito son uman okuta mi an wop okuta mi ni tan fokala waya! tata nu la, yu yi kapu ti Moko!”

Muli yi fana kotilo mu Pilu ni nu: “molo ham mi o! tata nu la, yu yi kapu ti Moko!”

Pilu yi tiwana son lafi ni ama ham. Pilu yi wili son oso ni ama pa. Pilu yi tiwana ni tiwa ti ham wani. nan yi tiwana ni tiwa ti pa wani. tata pan la, nan yi fana ni nu: “ama mi o, tan pina mi o. mi yi kalu ni Sisono. Sisono yi ham waka. Sisono yi ham sukup. on Sisono yi ham saso. Sisono yi fana ni nu: ‘kapu ti hin tantan yi kun tiwa pu ni tan pina. kapu ti hin tantan yi tiwa ni tan pina no.’ ama mi o, tan pina mi o, mi yi tiwa ni hapan tiwawa pam on. mi yi saso no. on mi yi lofum tiwa ni tan pina. mi yi lofum pu kapu. mi yi lofum pu tiwa ni tan pina no. tata nu la, mi yi laka. o katip pina!”

ama ti Pilu yi fana howa. ham wani an pa wani yi fana howa. tan waya ti tantan kapu yi fana howa. on Pilu yi laka i holo pam. lim hin atum la, nan yi tika ti

Soon, the little man and the little woman came through the crowd to Pilu. The little man said to Pilu, "Pilu, greetings! By my hat you succeeded in crossing the forest, you succeeded in crossing the desert to kill Sisono! Now you are chief of Moko!"

The little woman said to Pilu, "Pilu, greetings! By my advice you conquered the soldiers of Sisono. Now you are chief of Moko!"

At that moment Fika and Muli came to Pilu. Fika proudly said to Pilu, "My son! With my lance and sword you conquered the soldiers! Now you are chief of Moko!"

Muli said tearfully to Pilu, "My son! You are chief of Moko!"

Pilu embraced his father. Pilu kissed his mother. Pilu shook the hand of the little man. He shook the hand of the little woman. Then he said, "My parents, my friends. I have killed Sisono. Sisono was a bad man. Sisono was an evil man. But Sisono was a wise man. Sisono said to me: 'The chief of a country cannot have friends. The chief of a country has no friends.' My parents, my friends, I am only fourteen days old. I am ignorant. But I want to have friends. I do not want to lead. I do not want to have no friends. Now I'm going away. Stay well!"

Pilu's parents cried. The little man and the little woman shouted. The people of the capital cried out. But Pilu walked through the four gates. In the plain he

tan fokala wop nu ni uman okuta. nan yi tika ti tan fokala wop nu ni wop okuta. Pilu yi hako ni tantan kapu ni tan waya ni ama nan ni tan pina nan. Pilu yi hiyi. tata pan la, nan yi laka.

## Pilu an pa wawa ti hin suka

1.

Pilu yi tiwa ni nowin no. tata nu la, nan yi laka mu api. tata nu la, nan yi laka mu aum. hapan waya la, Pilu yi laka. tata nu la, nan yi lamyu son uman okuta yi tika tu hua ni himpo. tata nu la, nan yi tika son wop okuta tu hua ni yomi ti oalu tun ti oalu wani. hapan waya la, nan yi hako ni tan no. nan yi hako ni tali howa waya. nan yi hako ni hin atum waya. nan yi hako ni mofu ni mofu wani.

Pilu yi fana ni nu: “ho ho, po ton yi waka. mi yi lofum wili ni tan. tan yi lim sup?”

hapan waya la, Pilu yi laka. nupa la, nan yi owuya fa hin. hapan la, nan yi laka.

hapan nu la, Pilu yi kata mu tali howa. tali howa nu yi sofa waya. tali howa nu yi tiwa ni oalu no yi tiwa ni wop on. tali howa nu yi tonap ni lompu ti Pilu. Pilu yi hako ni tali howa yi fana mu nan sip ni nu:

took a lance from one stone soldier. He took a sword from another stone soldier. Pilu looked at the capital and the people and his parents and his friends. Pilu laughed. Then he walked on.

## Pilu and the Goddess of the Desert

1.

Pilu has no destination. Now he goes east. Now he goes south. Every day Pilu walks. Now he hunts with his spear and catches a beast to eat. Now he takes fruit with his knife from the trees or bushes. For many days he sees no one. He sees many mountains. He sees many plains. He sees rivers and streams.

Pilu says, "Ho ho, to live alone is bad. I want to meet someone. Where are there people?"

For many days Pilu walks. By night he sleeps upon the earth. By day he walks.

One day Pilu came to a mountain. This mountain was very high. This mountain had no trees and had only rocks. This mountain blocked Pilu's way. Pilu looked at the mountain and said this to himself:

“tali howa nu yi moa pu moa? sup yi lim kop nasa? a, mi o paku.” nan yi laka sofa ni tali howa. laka sofa yi kofota pu. laka sofa yi kofota pu waya. pinti no yi lim nu. wop on yi lim nu. wop nu yi atum. wop nu yi papap. Pilu yi laka sofa na la, wop yi kata papap na. nan yi laka sofa na la, Pilu yi hako ni sawosu. laka sofa na yi kofota pu. tata nu nu la, Pilu yi laka yun. on Pilu yi katip laka. nupa yi kata. Pilu yi kata papap waya. on Pilu yi katip laka. oalu no tu haso yi lim nu. katip lim nu yi ika kokip ipi ni Pilu. mina yi kata lim ha sofa. Pilu yi katip laka. tata nu la, sawosu yi kata. Pilu yi kun pu hako ni ha sofa. ha ha yi kata. Pilu yi kata papap na. sawosu yi lafi mu fun ti Pilu, on Pilu yi katip laka. tata wani la, sawosu yi lafi mu lano ti Pilu, on Pilu yi katip laka. tata wani la, sawosu yi lafi mu alimsa ti Pilu. Pilu yi kun pu katip laka. nan yi papap waya la, nan yi polu mu nan ni sawosu. nan yi sali ni tonap ti sawosu. Pilu yi katip polu mu nan ni sawosu. tata wani la, ha ha yi tiwana pu ni nan. Pilu yi kata tuma tu umila ni hapan. Pilu yi kata owuya.

hakonu yi kata mu Pilu owuya. nan yi hako ni pa oya lo tiwa ni kikata alimsa towa. pa oya nu yi katip lim hin suka. pa oya nu yi tiwa son tiwa ton ni nam. nan yi tiwa son tiwa nasa ni wop okuta lo haso. pa oya nu yi hako howa ni Pilu. hako si ti pa oya nu yi hap sama ko hap wani. tan pa yi fana ni nu: “Pilu o hoka ni mi. Pilu o, mi yi sapu. Pilu o, timona yi kata mu yu. on yu yi hito son nam nu ni sapu. on yu yi hito son nam nu ni

"Is this mountain broad? What is on the other side? Let's find out." He climbed the mountain. Climbing was not pleasant. Climbing was very unpleasant. There were no plants here. Only rocks were here. These rocks were flat. These rocks were cold. As Pilu climbed, the rocks grew colder. Climbing higher, Pilu saw snow. To climb higher was not easy. Pilu often fell. But Pilu continued on. Night came. Pilu was very cold. But Pilu continued on. Here was no wood to burn. To go on might kill Pilu. The moon appeared in the sky. Pilu went on. Then it snowed. Pilu could not see the sky. Wind blew. Pilu grew colder. Snow reached to Pilu's feet, but Pilu kept walking. Soon the snow reached as high as Pilu's thigh, but Pilu kept walking. A short time later, the snow reached as high as Pilu's waist. Pilu could not keep walking. Being very cold, he pulled the snow around him. He built a wall of snow. Pilu kept drawing snow to himself. Soon the wind no longer touched him. Pilu sat down to wait for day. Pilu fell asleep.

A vision came to the sleeping Pilu. He saw a beautiful woman who wore a colorful gown. This beautiful woman stood in a desert. This beautiful woman held a bowl in one hand. With the other she held a flaming sword. This beautiful woman stared at Pilu. The beautiful woman's two eyes shone like the stars. This woman said, "Pilu, look at me. Pilu, I am sad. Pilu, danger comes to you. But you will conquer my

sapu mi. on yu yi hito son wop okuta nu lo haso ni timona. Pilu o kata. Pilu o kata." tata pan la, pa nu yi polu nima lim nam ni wop okuta. tata ta la, susuya yi kata ti nam yi poki ni pa oya nu. tata ta la, Pilu yi yaowa.

hap yi haso lim ha sofa sonu. tata nu la, ha ha yi ha pu. sawosu yi kata susu. Pilu yi fana mu nan sip ni nu: "koko waya!" on Pilu yi saso wani. nan yi kata katip yi hako ni kop ti tali howa yi hako ni hin atum yun. tantan wani yi lim fun ti tali howa. Pilu yi pusa. "tantan wani yi lim nu," nan yi fana, "tan waya yi lim nu. tan waya yi lim nu la, oku haso yi lim nu, oku hua yi lim nu." Pilu yi laka nima yun.

kop yun ti tali howa yi tiwa ni sawosu ta. mofu wani yi susu ti sofa ti tali howa. kop nu ti tali howa yi tiwa ni oalu waya ni papinti waya. hin papinti lo tiwa ni fula lonu waya yi lim nu. Pilu yi hua ti susu. nan yi honyo ni nima inasu nan sip. hap yi haso. Pilu yi kata pusa. nan yi hako ni ha panu ti haso ti tantan wani. nan yi tapa ni hua haso. Pilu yi kata pusa na. tata yi laka. hap yi laka sofa na lim ha. haso na yi kata. tata waya la, Pilu yi laka mu fun ti tali howa yi kata mu tantan wani.

tantan wani yi wani. tom wani yi lim nu. tan nu ti tantan wani yi laka fa lompu. tan nu yi fana fana. tan nu yi ponika. molo waya yi laka nima mu mofu wani yi fali son nam mu tom nan ni susu.

sadness by this bowl. But you will conquer the danger by this flaming sword. Pilu, come. Pilu, come." Then the beautiful woman quickly plunged the sword into the bowl. Immediately steam came from the bowl and hid the beautiful woman. Then Pilu awoke.

The sun burned in the blue sky. Now the wind was not blowing. The snow was melting. Pilu said to himself, "Very odd!" But Pilu knew little. He stood and looked at the side of the mountain and looked at the plain below. A village was at the foot of the mountain. Pilu was glad. "There's a village," he said, "There are people there. If there are people, there will be fire, there will be food." Pilu ran down.

The lower part of the mountainside had less snow. A stream flowed from the mountain peak. This side of the mountain had many trees and grass. A meadow with many red flowers was here. Pilu drank the water. He felt a quickening inside himself. The sun was warm. Pilu grew happy. He looked at the black smoke of the village fires. He sniffed the smell of cooking. Pilu became happier. Time passed. The sun climbed high in the sky. For a long while Pilu went toward the foot of the mountain and came to the village.

The village was small. There were small houses. Villagers went upon the paths. Some talked. Some bartered. Many children ran to the stream and carried water in buckets to their homes.

Pilu yi laka lim tantan wani. tata aka la, molo yi hako ni nan. molo yi fana howa mu ama nan ni nu: “ama mi o! ama mi o! o hako! ham sasoka pu yi kata! ama mi o!”

tan waya yi kata mu Pilu. nan nan yi hako ni nan. Pilu yi kani laka yi umila. nan yi lika ni uman okuta yi polu fa hin ni awan okuta ti nan. tata pan la, nan yi lika ni wop okuta yi polu fa hin ni awan okuta ti nan. nan yi tip yi umila.

tata pan la, ham howa yi kata i tan waya mu Pilu. ham nu yi tiwa ni yoyu panu ti awan. ham nu yi kata mu Pilu yi katip awan nan. “ham sasoka pu o, yu yi sup?” ham nu yi fanupa. “mi mi lim nu yi hako pu ni tan sasoka pu waya.”

Pilu yi hako ni ham nu yi mim ni nu: “tan pina o, nomo mi yi Pilu. mi yi kata ti Moko. mi yi laka waya i hin suka. hapan waya la, mi yi laka. nupa waya la, mi yi owuya fa hin. tata nu la, mi yi paku ni tantan wani yu. mi yi pusa waya pi paku ni yu.”

ham lo tiwa ni yoyu panu ti awan yi fana ni nu: “tan Pilu o, yu yi tiwa ni wop okuta ni uman okuta. tu sup?”

Pilu yi mim ni nu: “tan pina o, wop okuta an uman okuta ti mi yi fa hin. hin opo nu yi timona. tan ton yi lofum ika katilu ni nan sip. mi yi tiwa pi nu ni kosa nu.”

tan lo tiwa ni yoyu panu ti awan yi fana ni nu: “mi mi lim nu yi tiwa pu ni kosa sama. mi mi lim nu yi pina.”

Pilu entered the village. At first, the children stared at him. The children shouted to their parents. “Parents! Parents! Look! A stranger comes! Parents!”

Many people came toward Pilu. They looked at him. Pilu stopped and waited. He turned the spear and put the sharp end upon the earth. Then he turned the sword and put the sharp edge upon the earth He smiled and waited.

Then a big man came through the crowd toward Pilu. This man had a black beard. This man came to Pilu and stood before him. “Stranger, who are you?” this man asked. “We don’t see many strangers here.”

Pilu looked at the man and replied, “Friend, my name is Pilu. I come from Moko. I came a long way through a desert. I walked many days. I slept many nights on the ground. Now I’ve found your village. I’m very happy to find you.”

The man with the black beard said, “Pilu, you have a sword and a spear. What for?”

Pilu answered, “Friend, my sword and lance are on the ground. The world is dangerous. A lone person must protect himself. That’s why I have these things.”

The man with the black beard said, “We here don’t have such things. We are friendly here.”

Pilu yi fana ni nu: “tata nu la, mi yi lofum ni saso wa. yu yi sup? tantan wani nu yi sup? hin tantan nu yi sup? mi yi kata lim sup?”

tan lo tiwa ni yoyu panu yi mim tip ni nu: “tan Pilu o, yu yi saso ni wani. mi yi Kolona Kana. mi yi kapu ti tantan wani nu. nomo ti tantan wani nu yi Tinya. nomo ti hin tantan nu yi Saloni.”

“Saloni yi hin howa pu howa?” Pilu yi fanupa.

“Saloni yi hin howa saku,” Kolona Kana yi fana hiyi. “Saloni yi tiwa ni tantan howa kaka ni tantan wani waya. Saloni yi tiwa ni hin pinti kaka. Saloni yi tiwa ni mofu waya. Saloni yi hin pina.”

“pina waya,” Pilu yi fana. “mi yi pusa pi kata lim nu.”

Kolona Kana yi wuka ni tom nu. “o kata. tata yip la, mi yi fana ni nu: mi mi lim nu yi hako pu ni tan sasoka pu waya. mi yi lofum wili ni yu, on mi yi tiwa pu ni waya.”

Pilu yi fana ni nu: “mi yi lofum ni wani. mi yi lofum ni hua, mi yi lofum ni tom tu owuya. tata pan la, mi yi laka.”

“o fana na, yu yi kata ti sup?” Kolona Kana yi fanupa.

Pilu yi mim ni nu: “mi yi kata ti Moko i hin suka. mi yi laka i tali howa. hapan waya la, mi yi laka. tali howa nu yi sofa na wa. mi yi laka sofa i sawosu. nupa la, mi yi kata supap lim nu. on mi yi po i nupa yi kata lim hin pina nu.”

Pilu said, “Now I’d like to know. Who are you? What is this village? What land is this? Where have I come?”

The man with the black beard answered, “Pilu, you don’t know much. I am Kolona Kana. I am head of this village. The name of this village is Tinya. The name of this land is Saloni.”

“Is Saloni a big country?” Pilu asked.

“Saloni is a big enough country,” Kolona Kana said, laughing. “Saloni has big, rich cities and many villages. Saloni has fertile fields. Saloni has many rivers. Saloni is a good country.”

“Great,” Pilu said. “I’m happy to have come here.”

Kolona Kana pointed out a house. “Come. I’ve already said we don’t see many strangers here. I want to welcome you, but I don’t have much.”

Pilu said, “I want little. I want to eat, I want a place to sleep. Afterwards, I will go.”

“Tell me again, where do you come from?” Kolona Kana asked.

Pilu replied, “I came from Moko through the desert. I came through the mountains. I walked many days. This mountain is the highest. I climbed through snow. At night I got cold there. But I made it through the night and came into this nice land.”

Kolona Kana yi fana ni nu: “tata no la, mi yi hayi ti hin lo tiwa ni nomo Moko. tata no la, mi yi saso ti tan lo laka i hin suka tun ti tan lo laka sofa ni tali howa nu. mi mi yi laka sofa pu fa tali howa nu. hin suka on yi lim kop nasa. Kita o!”

molo yi kata nima mu nan. “yu yi lofum ni sup, ama o?” molo yi fanupa.

“Kita o laka nima mu Lila. o fana ni nu: ‘tan sasoka pu ti Moko yi kata.’ o fana na mu Lila ni nu: ‘o haso ni hua pina. o ika susu ni susu koko ti yomi.’”

Kita yi hako howa ni Pilu.

Kolona Kana yi fana ni nu: “o laka nima, Kita o!”

molo yi pakip ni nan sip yi laka nima mu tom monu. Kolona Kana yi kapu mani na mu tom nu ni Pilu.

“mi mi lim nu yi tiwa ni kosa wani. on hua mi yi pina. susu koko ti yomi mi yi pina. o kata, yu yi hako, yu yi oso ni nan, yu yi fana mu mi ti hin sasoka pu. yu yi fana mu mi ti kosa sasoka pu,” Kolona Kana yi fana.

tan waya yi hako ni Pilu lo laka anu Kolona Kana mu tom monu. tan waya yi fana fana. Kolona Kana yi fana mu tan opo ni nu: “tan ti Tinya o laka! tan sasoka pu yi kata ti Moko lo hin sasoka pu! o ika kata ni kosa pina! mi yi lofum wili ni nan. mi yi lofum ni nu: o wili ni nan!”

ham nu yi tip mu Pilu. pa nu yi ika yun mu Pilu ni nan sip. molo waya yi laka nima yip Pilu yi hiyi.

tom monu yi pina yi wani. Lila yi pa omon. Lila yi haso ni hua waya. “ho, yu yi tan sasoka pu ti lina mi,” Lila yi fana. “Yu yi kata nima mu mi. o tuma, o tuma.

Kolona Kana said, “I’ve never heard of a country called Moko. I’ve never heard of a person walking through the desert or of a person who climbed this mountain. We don’t climb this mountain. There is only desert on the other side. Kita!”

A child ran up to him. “What do you want, daddy?” the child asked.

“Kita, run to Lila. Say this: ‘A stranger from Moko is coming.’ Say this too to Lila: ‘Cook up some good food. Pour out some wine.”

Kita stared at Pilu.

Kolona Kana said, “Run, Kita!”

The child shook himself and ran to a yellow house. Kolona Kana slowly led Pilu to this house.

“Here we have few things. But our food is good. Our wine is good. Come, you’ll see, you’ll taste it, you’ll talk to us about unknown lands. You’ll speak with us about unknown things,” Kolona Kana said.

The people watched Pilu walking with Kolona Kana toward the yellow house. Many chattered. Kolona Kana said to everyone, “People of Tinya, go! A stranger has come from Moko, an unknown land! Bring nice things! We should welcome him. I want you to welcome him!”

A man smiled at Pilu. A woman bowed to Pilu. Children ran behind Pilu and laughed.

The yellow house was nice and small. Lila was an older woman. Lila cooked a lot of food. “So you’re my husband’s stranger,” Lila said. “You came fast. Sit, sit.

Kolona o ika susu ni susu koko ti yomi. Kita yi lim sup? Kita o! molo nu yi usi sama ko pupo. Kita o! a, yu yi kata pu kata?"

"Mi yi lim nu," Kita kata yi fana.

"tata waya yip la, o molo waka! o ika kata ni tumaka imana! o laka nima!"

Pilu yi fana ni nu: "ho ho, tan Lila, hin yi pina saku tu mi."

"o fana pu ni suyip!"

Kita yi laka nima mu tom kop. nan yi kata yi fali ni tumaka imana si. Pilu an Kolona Kana yi kata tuma.

"o hako ni susu koko mi," Kolona Kana yi fana. "nan yi lonu sama ko yomi wani. kapu yu yi kata pusa pi nan. o hua."

fana pi tan sasoka pu nu yi laka nima i tantan wani. tan waya yi kata mu tom monu ti Kolona Kana tu hako ni ham sasoka pu. Pilu yi fana waya ti hin sasoka pu mu tan waya. tata opo la, Lila yi tua mu Pilu ni hua na. tata opo la, Kolona Kana yi tua mu Pilu ni susu koko na. Pilu yi kata pusa waya lim kapu yi kata koko waya. nupa yi kata la, Lila yi kapu mu top owuya ni Pilu. Pilu yi kata owuya nima.

hakonu yi kata mu Pilu owuya. nan yi hako ni pa oya sama lo tiwa ni kikata alimsa towa. pa oya nu yi katip pan wop howa. wop howa nu yi pilo sama ko kapu ti ham omon. pa oya yi fana ni nu: "Pilu o, yu yi lim sup? Pilu o, yu yi kata pu pi sup? o hoka ni mi. o hako ni wop howa. yu yi paku son wop howa nu ni lompu mu

Kolona, pour out the wine. Where's Kita? Kita! That child acts just like a bug. Kita! Ah, are you coming?"

"I'm here," Kita said, showing up.

"After so long, bad child! Bring a soft chair! Hurry!"

Pilu said, "Ho ho, Lila, the ground is good enough for me."

"Don't talk nonsense!"

Kita ran to a neighboring house. He returned carrying two soft chairs. Pilu and Kolona Kana sat down.

"See our wine," Kolona Kana said. "It's as red as grapes. Your head will get happy with it. Drink."

The news of the stranger ran through the village. Many people came to Kolona Kana's yellow house to see the stranger. Pilu talked a lot of unknown lands to the crowd. Lila kept giving more food to Pilu. Kolona Kana kept giving more wine to Pilu. Pilu became very happy in the head and grew foolish. When night came, Lila led Pilu to a bed. Pilu quickly fell asleep.

A vision came to the sleeping Pilu. He saw the same beautiful woman wearing a colorful gown. This beautiful woman stood beside a great rock. This great rock looked like the head of an old man. The beautiful woman said, "Pilu, where are you? Pilu, why don't you come? Help me. See the great rock. Through this great rock you will find the way to me." Then the

mi.” tata pan la, pa oya yi tiwana ni wop howa. wop howa yi faka yi laka yun sama ko wop waya. tata pan la, pa oya nu yi katip pan oalu howa. oalu howa nu yi haso, on haso yi hua pu ni oalu nu. pa oya yi fana ni nu: “Pilu o, mi yi sapu. Pilu o, timona yi kata mu yu. o hako ni oalu nu. yu yi hoka son oalu haso ni mi. Pilu o kata. Pilu o kata.” tata pan la, pa oya nu yi tiwana ni oalu. oalu yi haso sofa na lim ha yi ua ni ha panu. tata wani la, Pilu yi yaowa.

“ho ho,” Pilu yi fana mu nan sip, “susu koko nu yi nawa, wa! on pa oya nu yi lofum ika kata ni mi. tata no la, mi yi kun owuya anu pu hakonu waka. mi yi lofum lifu ti nan.” nan yi laka mu Kolona Kana.

“tan Kolona Kana o wili!” Pilu yi fana.

“tan Pilu o wili!” Kolona Kana yi mim. “yu yi owuya pina tun sup?”

Pilu yi mim ni nu: “mi yi tiwa ni owuya koko.”

“pi susu koko mi, ho ho,” Kolona Kana yi hiyi.

“pi susu koko yu pu,” Pilu yi fana. “tata si la, mi yi tiwa ni owuya koko. tata si la, mi owuya yi hako ni hakonu. tan Kolona Kana o fana mu mi: yu yi sasoka pu sasoka ni wop howa lo pilo sama ko kapu howa ti ham omon?”

Kolona Kana yi ha yi pilo muya. “yu yi fana mu mi ni nu: tata no la, yu yi kata lim hin mi. yu yi fana ni mupu.”

beautiful woman touched the great rock. The great rock shattered and fell like little pebbles. Then the beautiful woman stood beside a great tree. This great tree was burning, but the flames did not consume this tree. The beautiful woman said, "Pilu, I am sad. Pilu, danger is coming to you. See this tree. By this tree you will help me. Pilu, come. Pilu, come." Then the beautiful woman touched the tree. The tree burned higher into the air and threw out black smoke. Soon Pilu awoke.

"Ho ho," Pilu said to himself, "that wine was strong indeed! But this beautiful woman wants me to come. I'll never be able to sleep again without a bad dream. I want to understand this." He went to Kolona Kana.

"Kolona Kana, good morning!" Pilu said.

"Pilu, good morning!" Kolona Kana replied. "Did you sleep well?"

Pilu answered, "I had a strange dream."

"Because of my wine, ho ho," Kolona Kana laughed.

"Not because of your wine," Pilu said. "Twice I have had a strange sleep. Twice I slept and saw a dream. Kolona Kana, tell me, do you know of a great rock that looks like the head of an old man?"

Kolona Kana gasped and looked suspicious. "You said to me that you had never come into our land. You spoke a lie."

Pilu yi fana ni nu: “mi yi fana pu ni mupu. tata no la, mi yi kata lim hin yu. on mi owuya yi hako ni wop howa nu lo pilo sama ko kapu howa ti ham omon. o fana mu mi ni nu: yu yi sasoka pu sasoka ni oalu howa lo haso ni hua pu?”

Kolona Kana yi pilo saso pu. “yu yi fana iyaya. haso yi hua ni oalu opo.”

Pilu yi fana ni nu: “tan Kolona Kana o, mi yi fana iyaya pu. owuya la, mi yi hako ni kosa si nu. tata si la, mi owuya yi hako ni pa oya lo tiwa ni kikata towa. tata si la, nan yi fana mu mi ni nu: ‘Pilu o kata. Pilu o hoka ni mi.’ yu yi sasoka pu sasoka ni pa oya nu?”

Kolona Kana yi mim ni nu: “mi yi sasoka pu ni pa oya nu. on mi yi sasoka wa ni wop howa lo pilo sama ko kapu ti ham omon. mi yi sasoka pu ti oalu lo haso yi hua pu. mi yi saso pu pi sup ni nu: yu owuya yi hako ni kosa si nu. Lila o kata!” nan yi fana howa. “Lila yi omon, Lila yi saso na ko mi.”

Lila yi kata. “yu yi lofum ni sup?”

Kolona Kana yi lunato mu Lila ni kosa lo Pilu yi hako.

“a,” Lila yi fana.

“yu yi kun ika samani ni nu?” Kolona Kana yi fanupa.

Lila yi mim ni nu: “tan Pilu o hayi. pa oya nu yi pa wawa. pa oya nu yi pa wawa nawa.”

“pa wawa nawa!” Pilu yi hiyi. “pa wawa nawa yi lofum pi sup ni hoka mi?”

Pilu said, “I did not speak a lie. I have never come into your land. But I dreamed and saw this great rock that looks like the head of an old man. Tell me, do you know of a great tree that fire cannot consume?”

Kolona Kasa looked unknowing. “You are joking. Fire consumes all trees.”

Pilu said, “Kolona Kana, I am not joking. Sleeping, I saw two things. Twice I slept and saw a beautiful woman wearing a colorful gown. Twice she said to me, ‘Pilu, come. Pilu, help me.’ Do you know of this beautiful woman?”

Kolona Kana replied, “I do not know this beautiful woman. But I do indeed know of a great rock that looks like the head of an old man. I do not know of a tree that fire will not consume. I do not know why, sleeping, you saw these two things. Lila, come!” he shouted. “Lila is old, Lila is wiser than me.”

Lila came. “What do you want?”

Kolona Kana told Lila the things seen by Pilu.

“Ah,” Lila said.

“Can you explain this?” Kolona Kana asked.

Lila answered, “Pilu, listen. This beautiful woman is a goddess. This beautiful woman is a powerful goddess.”

“A powerful goddess!” Pilu laughed. “Why does a powerful goddess want my help?”

“pa wawa nu yi lofum wa ni hoka yu. pa wawa nu yi ika kata son hakonu owuya ni yu. yu yi kata lim tali howa la, nan yi ika kata mu yu ni hakonu owuya oya. pa wawa yi fana mu yu, tan Pilu o.”

“on nan yi lofum ni sup?” Pilu yi fanupa.

“o lunato mu mi ni hakonu owuya si yu,” Lila yi fana.

Pilu yi lunato mu Lila ni opo ti hakonu owuya si. Lila yi huli son kapu. “a a, mi yi lifu ipi. nam nu ti pa oya yi hin atum sup. Saloni yi titi tali howa an moyi moa sama ko nam. yu yi wop okuta nu. yu yi ika nasa son lompu sup son kosa haso ni hin sasoka pu nu. on mi yi saso pu ti timona nu.”

“mi yi paku son sup ni pa oya?” Pilu yi fanupa.

Lila yi fana ni nu: “koiko o! pa wawa yi fana mu yu! yu yi lofum laka mu wop howa nu lo tiwa ni kapu ti ham omon, mi yi fana. pa wawa yi ika noka sama ko susu ti mofu wani ni opo.”

“sup ti oalu nu lo haso yi hua pu?” Pilu yi fanupa.

“kosa ton nip yi kosa ton nip. o laka mu wop howa. pa wawa yi wuka mu yu ni lompu. o laka mu wop howa.”

Kolona Kana yi fana ni nu: “tan Pilu o hayi ni fana ti Lila. o laka mu wop howa. lim nu la, yu yi tika ipi ni saso ti oalu lo haso yi hua pu. lompu mu wop howa yi laka na mu Hakapa lo tantan kapu ti Saloni. lim nu la, yu yi tika ipi ni saso na.”

Lila yi lika ni nan sip yi fana, “kosa ton nip yi kosa ton nip. pa wawa yi wuka mu yu ni lompu. o laka mu wop howa.”

"This goddess wants your help. This goddess draws you by dreams. When you came upon the mountain, she sent a beautiful dream to you. The goddess is speaking to you, Pilu."

"But what does she want?" Pilu asked.

"Tell me your two dreams," Lila said.

Pilu told Lila the entirety of the two dreams. Lila nodded. "Aha, maybe I understand. The bowl of the beautiful woman is some land. Saloni is between huge mountains and the ocean just like a bowl. You are that sword. You will somehow change this unknown land by something flaming. But I do not know about this danger."

"How do I find this beautiful woman?" Pilu asked.

Lila said, "Stupid! A goddess has spoken to you! You should go to the great rock that has the head of an old man, I tell you. The goddess will make all as clear as water in a stream."

"What about the tree that fire does not consume?" Pilu asked.

"First things first. Go to the great rock. The goddess will show you the way. Go to the great rock."

Kolona Kana said, "Pilu, listen to what Lila says. Go to the great rock. There you might learn about the tree that fire does not consume. The path to the great rock goes on to Hakapa, the capital of Saloni. You might learn more there."

Lila turned and said, "First things first. The goddess will show you the way. Go to the great rock."

Pilu yi ha. “u, wop howa nu yi sap pu sap? wop howa nu yi lim sup?”

Kolona Kana yi fana ni nu: “wop howa lo pilo sama ko ham omon yi sap saku, on lompu mu nan yi noka. lompu yi laka mu aum ti tantan wani mu moyi moa.”

“hapan waya tun hapan wani la, mi yi laka pop nan,” Pilu yi fana. “lompu mu wop howa yi lim sup?”

“Kita o!” Kolona Kana yi fana howa. Kita yi molo ti Kolona Kana. nan yi kata yi hako ni Pilu yi tip.

“Kita o,” ama ham nan yi fana. “tan Pilu yi laka mu aum yi laka mu wop howa lo pilo sama ko kapu ti ham omon. o wuka mu nan ni lompu nu.”

“mi yi laka anu Pilu mu wop howa!” Kita yi fana nima.

“yu yi laka pu sap ti tantan wani!” Kolona Kana yi fana. “yu yi molo on.”

“wop howa yi sap pu,” Kita yi fana.

“o wuka on mu nan ni lompu, o kata na nima mu mi. o usi pu ni usi nasa.”

Kita yi pilo sapu, on nan yi fana ni nu: “tan Pilu o kata! mi yi sasoka pina ni lompu nu! mi yi wuka mu yu ni nan.”

“mi mi o laka!” Pilu yi fana.

“o umila!” Lila yi fana mu nan. “hapan yi molo, hapan yi umila. awan laka la, o hua. inasu puna yi ika laka waka. inasu tawap yi ika laka pina. o hua.”

Pilu an Lila an Kolona Kana an Kita yi hua ni hua pina ti Lila. tata pan la, Pilu yi fana ni nu: “mi mi o laka!”

Pilu sighed. “Well, is this great rock far? Where is this great rock?”

Kolona Kana said, “The great rock that looks like an old man is far enough, but the path is plain. The path goes to the south from the village toward the ocean.”

“Whether many days or few days, I’ll follow it,” Pilu said. “Where is the path to the great rock?”

“Kita!” Kolona Kana called. Kita was the child of Kolona Kana. He came and looked at Pilu and smiled.

“Kita,” the father said. “Pilu is going to the south, to the great rock that looks like the head of an old man. Show him the path.”

“I’ll go with Pilu to the great rock!” Kita quickly said.

“You will not go far from the village!” Kolona Kana said. “You are only a child.”

“The great rock isn’t far,” Kita said.

“Just show him the path, come back to me right away. Do nothing else.”

Kita looked sad, but he said, “Pilu, come! I know that path well! I’ll show it to you.”

“Let’s go!” Pilu said.

“Wait!” Lila said to him. “The day is young, the day will wait. Before going, eat. An empty stomach makes a bad journey. A full stomach makes a good journey. Eat.”

Pilu and Lila and Kolona Kana and Kita ate Lila’s good food. Afterwards, Pilu said, “Let’s go!”

“o kata!” Kita yi fana howa.

“o laka pina,” Kolona Kana an Lila yi fana mu Pilu.

Pilu yi fana mu nan ni nu: “mi yi haniko ni yu. o katip pina.” nan an Kita yi laka ti tom monu ti Kolona Kana.

hapan yi haso yi oya. Kita yi laka nanyon pop lompu ti tantan wani. tan waya yi hako ni tan sasoka pu howa yi fana fana. Kita yi fana fana mu Pilu. nan yi wuka mu Pilu ni ponika. nan yi wuka mu Pilu ni tom ti tan pina. tata wani la, tan pina waya ti Kita yi laka yip nan.

“ho ho,” Pilu yi fana, “yu opo yi kata pu kata anu mi?”

molo waya yi hiyi. Kita yi fana howa mu nan nan. “o laka mu usi yu! mi yi kapu ni Pilu! o usi ni usi yu! tata wani la, ama yu yi kata napata pi yu!”

molo waya yi hiyi yi laka nima sap. Kita yi ika pakip ni kapu nan. “molo nu yi sama ko pipi!” Pilu yi hiyi.

tata wani la, nan nan yi laka wawa tom pomo ti Tinya. “o hako ni tom pomo ti tantan wani mi,” Kita yi fana mu Pilu. “tom nu yi ti tan Hafa an tan Nikata. tan nu yi omon waya. on nan yi sali ni susu koko pina. hin atum ti tantan wani yi lim nu. mi mi yi ika uo lim nu ni wanan waya. mofu yi lim nu, mofu yi susu i hin atum nu mu tantan kapu Hakapa. lompu yi laka pop mofu nu. o hako ni lompu nu. nan yi laka mu aum.”

“mi yi lofum laka sap waya pop lompu nu tun sup?” Pilu yi fanupa.

"Come on!" Kita cried.

"Go well," Kolona Kana and Lila said to Pilu.

Pilu said to them, "I thank you. Stay well." He and Kita went out of the yellow house of Kolona Kana.

The day was warm and lovely. Kita went proudly along the paths of the village. Many people looked at the stranger and chattered. Kita babbled to Pilu. He showed Pilu the shops. He pointed out friends' houses to Pilu. Soon, many of Kita's friends followed them.

"Ho ho," Pilu said, "are you all coming with me?"

The children laughed. Kita shouted at them. "Get on with your work! I'm guiding Pilu! Do your jobs! Soon your parents will be getting angry with you!"

The children laughed and ran off. Kita shook his head. "These kids are like birds!" Pilu laughed.

Soon they passed the last house of Tinya. "Look at the last house of my village," Kita said to Pilu. "That house is the house of Hafa and Nikata. Those folks are very old. But they make good wine. Here are the fields of the village. Here we grow a lot of grain. Here's the river, the river that flows through these fields to the capital Hakapa. The path follows the river. See the path. It leads southward."

"Do I have to go far along this path?" Pilu asked.

“sap pu,” Kita yi mim. “awan tata waya la, yu yi kata mu wop howa. o hako ni oalu nu! oalu nu yi oalu yon mu mi. tata nu nu la, mi yi laka sofa lim nan.”

“tata nu la, mi yi lofum laka. mi yi tua mu yu ni haniko, tan Kita o.”

“ho, mi yi lofum laka anu yu!” Kita yi fana.

“on ama ham yu yi kata napata mu yu,” Pilu yi fana. “tan Kita o katip pina.”

molo yi ha. “tan Pilu o laka pina. tata wani la, o kata na mu mi!” Kita yi tiwana ni tiwa ti Pilu yi laka nima mu tantan wani.

Pilu yi hako ni molo. tata pan la, nan yi lika ni nan sip yi hako ni lompu. lompu yi laka mu aum pop mofu i hin atum sonu pi wanan. tan waya yi usi lim hin atum. tan waya nasa yi usi lim mofu yi tika ni ouma ni susupo. tantan wani Tinya yi pina yi pusa. Pilu yi lofum katip lim nu. on pa oya tun pa wawa yi ika kata ni nan. Pilu yi lofum mim. nan yi laka.

## 2.

nupa la, Pilu yi owuya fa hin. hapan la, nan yi laka. nan yi tika son wop okuta ni yomi yumo ti oalu tun ti oalu wani. nan yi hua ni susu ti mofu. hapan si nip la, nan yi hako sap pu ni wop howa sayo lo tali ti hin atum. Pilu yi laka nima mu nan. tata wani la, nan yi kata mu nan. wop howa ton nip yi okuta sama ko tolon. sap na la, wop howa si nip yi woya sama ko yomi sonu. sap na la, wop howa sayo nip yi ti wop

"Not far," Kita answered. "Before long you'll come to the great rock. See this tree! This tree is a tree dear to me. I often climb it."

"I have to go now. I thank you, Kita."

"Oh, I want to go with you!" Kita said.

"But your parents will be angry with you," Pilu said. "Kita, stay well."

The child sighed. "Pilu, go well. Come back to us soon!" Kita shook Pilu's hand and ran to the village.

Pilu watched the child. Then he turned and looked at the path. The path led south along the river through fields green with grain. Many people worked in the fields. Many others worked by the river and caught mussels and fish. The village Tinya was good and happy. Pilu wanted to stay there. But the beautiful woman or goddess was making him come. Pilu must answer. He went.

## 2.

At night, Pilu slept upon the earth. By day, he walked. With his knife he took fruit from tree or bush. He drank water from the river. On the second day he saw not far away three great rocks that rose from the plain. Pilu ran toward them. Soon he came to them. The first boulder was sharp as a thorn. Farther on was a second boulder as round as a blueberry. Farther on,

waya yi sofa na ko wop ton nip. nan yi fukana waya. pi hap lonu lo laka yun la, wop howa nu yi pilo sama ko awan ti ham omon.

"u," Pilu yi fana mu nan sip, "tata nu la, mi yi lofum usi ni sup?" nan yi hako ni wop howa nu. nan yi laka woya ni wop howa yi hako ni nan opo. "u, ham omon o," nan yi fana mu nan, "yu yi lofum fana mu mi ni sup?"

wop howa yi fana pu. Pilu yi hiyi yi kata tuma pan nan. "u, mi yi umila. mi yi tiwa ni tata on."

nupa yi kata. Pilu yi tiwa pu ni hua. oalu yomi no yi lim nu. mofu yi tiwa pu ni susupo ni ouma. Pilu yi hua ni susu on yi tuma na yi umila. nupa yi kata panu na. Pilu yi kata owuya.

Pilu yi owuya, on nan yi owuya son hako nuna. nan yi hako ni nu: wop howa yi panu awan ha sofa sonu. tata nu la, kosa wawa yi fu. wop howa yi lika ni nan sip. wop howa yi lika mu Pilu ni awan nan lo pilo sama ko ham omon. awan ti wop nu yi tip tipita. oso ti ham omon yi nuna yi fana son hopu sama ko wop lo laka yun ni nu: "u, Pilu o, tata pomo la, yu yi kata mu mi."

Pilu owuya yi fana mu wop howa ni nu: "wop howa o, mi yi kata, wa. on lim tata pomo pu. awan tata nu la, mi yi kun kata son sup? mi yi saso pu ti yu. mi yi saso pu ti hin nu. on tata nu la, mi yi lim nu. ho, o fana mu mi. o fana ti kosa lo mi lofum saso."

"Pilu o," wop howa yi fana, "tan howa o wili! tan yi umila ni yu."

the third boulder was made up of many rocks and taller than the first. It was very cracked. In the red of the setting sun, the great rock looked just like the face of an old man.

"Whoo," Pilu said to himself, "now what should I do?" He looked at the great rock. He walked around the boulder and looked at all of it. "Hey, old man," he said to it, "you want to say something to me?"

The great rock did not speak. Pilu laughed and sat beside it. "Well, I'll wait. I have nothing but time."

Night fell. Pilu had no food. There were no fruit trees there. The river had neither fish nor mussels. Pilu drank water only and sat again and waited. The night grew darker. Pilu fell asleep.

Pilu slept, but slept with his eyes open. He saw this: the great rock was black against the green sky. Then something divine happened. The great rock turned. The great rock turned its face that looked like an old man's toward Pilu. The face of this rock smiled graciously. The mouth of the old man opened and said with a sound like falling stones, "Well, Pilu, at last you've come to me."

Pilu, sleeping, said to the great rock, "O great rock, yes, I've come. But not at last. Before now, how could I have come? I did not know of you. I did not know of this land. But now I'm here. Speak to me. Tell me what I need to know."

"Pilu," the great rock said, "hero, greetings! Someone's waiting for you."

Pilu yi fana ni nu: “tan sup, wop howa o?”

wop howa yi tip. “pa oya yi lofum ni yu.”

“pa oya nu yi sup, wop howa o? nan yi pa wawa tun sup?”

“pa oya yi pa wawa wa, Pilu o. on pa oya nu yi pa wawa pu ti hin nu. pa oya nu yi pa wawa ti hin nasa, ti hin nasa lo yu yi sasoka pina. hin nasa nu yi tiwa ni tantan no. hin nasa nu yi tiwa ni tan no. pa wawa yi lofum ni tan lo usi ni usi lofum. usi nu yi ika kata lim hin nasa ni po waya. pa oya yi kata tiwa pi usi nu ni kikata alimsa towa. usi nu yi ika kata na lim hin nu ni po waya ni tan waya ni tantan waya.”

“yu yi fana ti hin sup, wop howa o?” Pilu yi fanupa.

“yu yi sasoka ni hin nu,” wop howa yi fana. “tata awan la, yu yi laka i hin nasa nu.”

“hin suka tun sup?” Pilu yi fanupa. “po no yi lim hin nu!”

“po yi kata,” wop howa yi fana.

“u,” Pilu yi fana, “ti oalu lo haso yi hua pu, sup?”

“ho,” wop howa yi fana, “yu yi ika kata son oalu nu ni po. yu yi usi son oalu nu ni usi lofum.”

“ho ho, mi yi usi pu usi ni oalu lo haso? u, son sup?”

“yu yi paku ni oalu la, yu yi paku ni lompu nu.”

“on mi yi usi son nan ni sup?” Pilu yi fanupa.

wop howa yi mim ni nu: “o nuna son nan ni holo lofum.”

Pilu said, “Who, great rock?”

The boulder smiled. “A beautiful woman wants you.”

“Who is this beautiful woman, great rock? Is she a goddess?”

“The beautiful woman is indeed a goddess, Pilu. But the beautiful woman is not a goddess of this land. This beautiful woman is the goddess of another land, of another land which you know well. This other land has no people. This other land has nobody. The goddess wants a man who will do what needs to be done. This deed will bring much life into the other land. The beautiful woman will by this deed gain a colorful gown. This deed will again bring into that land many living things and many people and many cities.”

“What land do you speak of, great rock?” Pilu asked.

“You know this land,” said the great rock. “You recently passed through this land.”

“The desert?” Pilu asked. “There’s nothing living there!”

“Life will come,” the great rock said.

“Well,” Pilu said, “what about the tree that fire does not consume?”

“Oh,” the great rock said, “you’ll bring life by that tree. By that tree you’ll do what needs doing.”

“Ho ho, I’ll use a burning tree? Well, how?”

“Having found the tree, you’ll find the way.”

“But what will I do with it?” Pilu asked.

The great rock replied, “With it, open the needed door.”

“ho, nuna son oalu ni holo tun sup? holo sup?”

“holo ti tonap howa, holo ti tonap howa lo tonap ni lompu mu hin ti pa wawa,” wop howa yi mim. “yu yi fanupa waya.”

“wop howa o, ham omon o, yu yi fana ni fana sasoka pu,” Pilu yi fana.

wop howa yi hiyi son hopu sama ko wop faka. nan yi lika ni nan sip yi fana pu.

“on oalu nu lo haso yi lim sup?” Pilu yi fanupa.

wop howa yi mim pu.

hako si ti Pilu yi nuna. Pilu yi owuya pu. Pilu yi hako. hap yi faka ni nupa. wop howa yi wop howa on.

Pilu yi nuna moa ni oso yi fana mu nan sip ni nu: “mi yi tika na lim tata sup ni owuya pina?”

nan yi hako na ni wop howa. lim hapan la, wop howa yi pilo sama ko wop waya on. on tapa ti ham omon yi wuka mu aum. lompu yi laka mu aum. oku Pilu yi laka mu aum.

## 3.

Pilu yi laka waya. nupa la, nan yi kata owuya fa hin. tata nu la, nan yi hako pu ni hakonu owuya. nan yi owuya pina. kata yaowa la, Pilu yi tip yi fana ni nu: “ho nupa pina! tata nu la, mi yi honyo pina wa.” nan yi hua ni susu ti mofu ni yomi ti oalu wani. tata pan la, yu yi laka na mu aum.

“What, open a door with a tree? What door?”

“The door of the great wall, the door of the great wall that blocks the way to the land of the goddess,” the great rock answered. “You ask a lot of questions.”

“Great rock, old man, you speak an unknown language,” Pilu said.

The great rock laughed with a noise like shattered stone. He turned and did not speak.

“But where is this burning tree?” Pilu asked.

The great rock did not answer.

Pilu's two eyes were open. Pilu was not sleeping. Pilu looked. Light broke the night. The great rock was only a boulder.

Pilu yawned and said to himself, “When will I ever get to sleep well again?”

He looked at the boulder. By day, the great rock looked only like a boulder. But the nose of the old man pointed toward the south. The path led to the south. So Pilu went southward.

## 3.

Pilu walked a long while. At night he slept upon the earth. That night he had no dream. He slept well. Waking, Pilu smiled and said, “Great night! Now I feel really good.” He drank water from the river and ate fruit from the bushes. Afterward, he went on southward.

hapan si la, nan yi laka. hapan si nip la, nan yi hako ni tantan howa lim hin atum. “a,” Pilu yi fana, “tantan nu pop fana ti tan Kolona Kana yi tantan howa Hakapa.”

Hakapa yi pan mofu yi howa yi moa. Hakapa yi tantan kapu ti hin kaka. ponika waya yi lim nan. tan ponika nu yi ponika ni kosa waya, tan ponika nasa yi ponika ni yomi ni hua ni kikata ni namam ni wanan ni kosa nasa. tan waya yi laka yi kata fa lompu ti tantan howa. tan nu yi fali ni nam kikata tawap ti wanan. tan nasa yi fali ni nam kikata tawap ti nomsa tun ti kosa nasa. hopu yi lim opo. fana fana yi lim opo. tan no yi hako mu Pilu. tan no yi fana mu Pilu. Pilu yi laka tip i tan waya yi hako ni kosa waya ni tan waya. tata no la, yu yi hako ni tan waya sama ko nu. alimsa ti Pilu yi howa yi nawa, on Pilu yi molo. tata nu soto la, nan yi tiwa ni hapan wani.

nan yi kata mu ponika lo tiwa ni yomi waya. nan yi fana ni nu: “tan pina o tua mu mi ni yomi yumo nu.”

tan ponika yi hako pu ni Pilu yi fana ni nu: “kaka sayo.”

Pilu yi fanupa ni nu: “kaka sayo pi sup?”

tata nu la, tan ponika yi hako ni Pilu. “yu yi fana ni sup? kaka sayo pi yomi nu, wai!”

“kaka yi sup?” Pilu yi fanupa.

“kaka yi sup? yu yi fana pu fana ni nu? o hayi, nan yi fana ni nu: kaka yi sup!”

tan ponika yi hiyi. tan pan nan yi hiyi.

“kaka yi kaka!” tan ponika yi fana.

He walked for two days. On the second day, he saw a city in the plain. "Ah," Pilu said, "according to what Kolona Kana said, this city is the capital Hakapa."

Hakapa was beside the river and was big and broad. Hakapa was the capital of a rich country. There were many shops in it. Some shops sold many things, other shops sold fruit and food and cloth and vegetables and grains and other things. Many people came and went through the streets of the city. Some people carried baskets full of grains. Others carried bags full of bread or other things. Everywhere was noise. Everywhere was babbling. No one looked at Pilu. No one spoke to Pilu. Pilu, smiling, went through the crowd and looked at the many wares and the many people. He'd never seen people like these. Pilu's body was big and strong, but Pilu was a child. Up to that time, he was still only a few days old.

He came to a stall having a lot of fruit. He said, "Friend, give me that nice fruit."

The shopkeeper did not look at Pilu and said, "Three coins."

Pilu asked, "What are three coins?"

Then the shopkeeper looked at Pilu. "What'd you say? Three coins for that fruit, duh!"

"What are coins?" Pilu asked.

"What are coins? Is that what you said? Listen, he said, 'What are coins'!"

The shopkeeper laughed. His neighbors laughed.

"Coins are money!" the shopkeeper said.

Pilu yi fana ni nu: “kaka yi kaka, u, pina. on kaka yi sup?”

tan ponika yi kata napata. “kaka yi kaka! yu yi koiko pu koiko? kaka yi kaka, o hako, sama ko nan.” tan ponika yi wuka ni kaka wani.

Pilu yi hako ni kaka yi pu son kapu nan. tata pan la, nan yi fana, “mi yi tiwa pu ni kosa sama.”

tan ponika yi fana ni nu: “yu yi tiwa pu ni kaka, sup? pina. o laka.”

Pilu yi fana, “on mi yi lofum hua.”

tan ponika yi fana, “yu yi lofum hua la, oku yu yi lofum tua ni kaka. kaka sayo. yu yi tiwa pu ni kaka la, oku o laka.”

“yu yi pina pu,” Pilu yi fana.

“yu yi tiwa pu ni kapu!” tan ponika yi fana. “o laka sap, on mi yi ika kata ni tan fokala.”

“u u,” Pilu yi fana tip. “tan fokala yi pina. mi yi yon ni fokala.”

“a, yu yi lofum ni fokala, sup?” tan ponika yi fana. “yipolo o laka sap, on mi yi ika kata tan fokala waya, wa!”

Pilu yi katip.

“ho, yu yi usi ni sup?” tan ponika yi fanupa.

Pilu yi mim ni nu: “mi yi umila.”

“yu yi umila ni sup?”

“ni tan fokala, wa.”

“yipawan o!”

“tan ponika koiko o!” Pilu yi fana. “yu yi pina pu pi sup? mi yi lofum hua on.”

Pilu said, “Coins are money, okay, fine. But what is money?”

The shopkeeper grew angry. “Money's money! Are you stupid? Money is money, look, like this.” The shopkeeper pointed to a few coins.

Pilu looked at the money and shook his head. Then he said, “I don’t have such things.”

The shopkeeper said, “You’ve got no money? Fine. Be off.”

Pilu said, “But I want to eat.”

The shopkeeper said, “If you want to eat, you need to pay. Three coins. If you don’t have money, be off.”

“You’re not nice,” Pilu said.

“You’ve got no money!” the shopkeeper said. “Go away, or I’ll call a soldier.”

“Hoo hoo,” Pilu said, smiling. “Soldiers are good. I like fighting.”

“Ah, you want to fight?” the shopkeeper said. “Be off, stupid ass, or I’ll call a bunch of soldiers, I will!”

Pilu stayed.

“Oh, what are you doing?” the shopkeeper asked.

Pilu answered, “I’m waiting.”

“Waiting for what?”

“The soldiers, of course.”

“Idiot!”

“Stupid shopkeeper!” Pilu said. “Why aren’t you nice? I only want to eat.”

“tan fokala o! tan fokala o!” tan ponika yi fana howa.

tata ta la, tan waya yi kata mu Pilu yi kata mu tan ponika nu yi hako ni nan. tan nu yi hiyi. tan nu yi kata napata. tan opo yi fana fana.

tan ponika yi katip fana howa, Pilu yi katip tip. tata wani la, tan fokala si yi kata i tan waya. tan waya yi fana wani yi katip hako.

tan fokala ton nip yi fanupa ni nu: “ho, sup yi lim nu? yu yu yi ika hopu pi sup?”

tan ponika yi fana napata mu nan, “tan fokala o hako ni tan howa nu! nan yi lofum tika ni yomi mi yi lofum pu tua ni kaka!”

“a a, yu yi lofum tikaka ni yomi nan tun sup?” tan fokala ton nip yi fana mu Pilu.

Pilu yi mim mu nan, “mi yi saso pu ti tikaka, tan fokala o. mi yi lofum hua on. mi yi fanupa ti nan ni yomi. tata ta la, nan yi fana sukup mu mi. yu yi kata nima. tata nu la, mi mi yi fokala pu fokala?”

“a a, yu yi lofum fokala tun sup?” tan fokala yi fanupa.

Pilu yi tip yi huli son kapu. “ho, mi yon fokala, wa. fokala yi pina waya pop mi.”

“a a!” tan fokala si yi fana. “o usi fokala!”

tan fokala si yi tika ni wop okuta nan yi laka nima mu Pilu. Pilu yi tika pu ni wop okuta nan. nan yi tip yi polu yun ni nan sip yi tika ni lano ti tan fokala si yi ika kata mu nan sip ni lano nan. tan fokala si yi laka yun. yipo nan yi kata fa hin.

"Soldiers! Soldiers!" the shopkeeper cried.

Immediately a crowd came toward Pilu and the shopkeeper and looked at them. Some laughed. Some got angry. Everyone chattered.

The shopkeeper kept yelling, Pilu kept smiling. Soon two soldiers came through the crowd. The people murmured and kept watching.

The first soldier asked, "Well, what's going on here? Why do you make such a noise?"

The shopkeeper angrily said to him, "Soldier, look at this big guy! He wants to take my fruit and doesn't want to pay!"

"Aha, you want to steal his fruit?" the first soldier said to Pilu.

Pilu replied, "I don't know about stealing, soldier. I only want to eat. I asked him for fruit. Right off he spoke nastily to me. You came fast. Are we going to fight now?"

"Aha, you want to fight?" the soldier asked.

Pilu smiled and nodded. "Oh, I really enjoy fighting. I think fighting is great."

"Aha!" the two soldiers said. "Then fight!"

The two soldiers drew their swords and ran toward Pilu. Pilu did not draw his sword. He smiled and bent down and grabbed the legs of the two soldiers and pulled them towards him. The two soldiers fell. Their butts hit the ground.

tan ponika yi fana howa. tan waya yi fana howa yi hiyi.

“fokala waka, tan fokala o,” Pilu yi fana. “o tika ni tiwa mi.” nan yi lafi mu tan fokala ni tiwa si.

tan fokala yi kata katip son sila. nan nan yi kata nima na mu Pilu yi wampa son wop okuta. pa waya lim tan waya yi fana howa. Pilu yi lika ni nan sip yi polu awan tan fokala ni fun nan. tata pan la, tan fokala yi laka yun na pi fun ti Pilu. tan waya yi hiyi. tan ponika yi hako ni Pilu yi lika ni nan sip yi laka nima sap.

tan fokala napata yi kata katip mani. nan yi ha yi hako napata ni Pilu. Pilu yi hako tip ni nan. “tan pina mi o,” nan yi fana, “yu yu yi fokala waka. yu yu yi kun pu katip pina.” nan yi tika ti top ti tan ponika ni yomi yumo yi hua ni nan. “a, pina.”

tan fokala si yi fana howa yi kata nima na mu Pilu. Pilu yi tika ni wop okuta ti tan fokala ton nip yi faka ni nan. tan fokala si nip yi laka nima sap. tan fokala ton nip yi ua sap ni wop okuta faka. nan yi usi fokala son tiwa on ni Pilu. Pilu yi huli son kapu yi fana, “ho pina, tan fokala o! fokala pina! tiwa mu tiwa, pina waya.” nan yi ika yun ni nan sip. tan fokala yi kata mu nan la, Pilu yi tika son tiwa ni nan yi polu sofa kapu nan sip ni nan. tan fokala yi fana howa. Pilu yi ua sap ni nan. tan fokala yi laka yun titi tan waya lo laka nima sap. Pilu yi hiyi yi fana, “tan fokala o laka sap pu! mi yi sapu pi nu!” nan yi tika ni yomi na yi hua ni nan.

The soldiers cried out. The crowd shouted and laughed.

"Lousy fighting, soldiers," Pilu said. "Take my hand." He extended his hands to the two soldiers.

With a leap the soldiers stood up. Again they ran toward Pilu and struck with their swords. Women in the crowd cried out. Pilu turned and put his foot in front of the soldiers. Then the soldiers again tumbled because of Pilu's foot. Many people laughed. The shopkeeper looked at Pilu and turned and ran away.

The angry soldiers slowly stood up. They panted and angrily looked at Pilu. Smiling, Pilu looked at them. "My friends," he said, "you're rotten fighters. You don't stand well." He took from the shopkeeper's counter a sweet fruit and ate it. "Ah, good."

The two soldiers shouted and again ran at Pilu. Pilu grabbed the sword of the first soldier and snapped it. The second soldier ran away. The first soldier tossed away his broken sword. He began to fight Pilu with just his hands. Pilu nodded and said, "Great, soldier! A good fight! Hand to hand, great." He bent low. When the soldier came at him, Pilu seized him with his hands and lifted him over his head. The soldier screamed. Pilu hurled him. The soldier fell into the crowd, which ran away. Pilu laughed and said, "Soldier, don't run off! That makes me sad!" He took another fruit and ate it.

tata ta la, tan fokala si nip yi kata na anu tan fokala waya. “o hako ni nan!” tan fokala yi fana howa. “nan yi kalu ni Piti! o fokala!”

tan fokala yi tiwawa si. tata nu la, Pilu yi tika ni wop okuta nan. “ho pina wa!” nan yi fana. “mi o wiwi!”

tan fokala yi laka nima mu Pilu. nan opo yi tiwa ni wop okuta. Pilu yi wampa ni wop okuta ti tan fokala ton nip yi wampa na ni wop okuta ti tan fokola si nip. Pilu yi faka ni wop okuta ti tan fokala sayo nip yi faka ni wop okuta ti tan fokala pam nip. lafi ti tan fokala nu yi faka. tan fokala nu yi kotilo howa. Pilu yi lika ni nan sip yi wampa son atum ti wop okuta ni kapu ti tan fokala tiwa nip yi wampa ni yipo ti tan fokala tonti nip. tan fokala siti nip yi kata nima napata mu Pilu yi fana howa ni nu: “amati tikaka o kata kokip!” Pilu yi wampa son wop okuta ni lano si ti tan fokala nu. nan yi okuta ni lano si. tan fokala yi kotilo howa.

tan fokala pampam nip yi sila mu Pilu yi wampa son wop okuta nan. Pilu yi lika ni nan sip yi wampa son tiwa ni awan ti tan fokala yi faka ni tapa nan. susu lonu yi pipi ti tapa yi susu ti oso ti tan fokala. nan yi laka yun.

tan fokala sasayo nip anu tan fokala tiwawa nip yi laka nima mu Pilu. tan fokala sasayo nip yi tiwa ni uman okuta. Pilu yi fana, “Ho ho!” yi sila mu lona. nan yi tika ni uman okuta yi ika laka sofa ni nan anu tan fokala. tan fokala yi pipi i ha mu titi tan waya. on tata sama la, tan fokala tiwawa nip yi kata mu Pilu yi okuta son wop okuta ni lano ti Pilu. Pilu yi tika ti tiwa ti tan

Suddenly the second soldier returned with many soldiers. “Look at him!” the soldier shouted. “He’s killed Piti! At him!”

There were a dozen soldiers. Then Pilu drew his sword. “Oh, great!” he said. “Let’s play!”

The soldiers ran at Pilu. They all had swords. Pilu struck the first soldier’s sword and then struck the second soldier’s sword. Pilu broke the third soldier’s sword and broke the sword of the fourth soldier. That soldier’s arm broke. The soldier screamed. Pilu turned and with the flat of his sword struck the fifth soldier’s head and slapped the sixth soldier's butt. The seventh soldier furiously ran at Pilu and cried, “Die, bastard!” Pilu struck the two legs of the soldier with his sword. He sliced the two legs. The soldier screamed.

The eighth soldier leaped at Pilu and struck with his sword. Pilu turned and struck the face of the soldier with his fist and broke his nose. Blood spurted from the soldier’s nose and flowed from his mouth . He fell.

The ninth and tenth soldiers ran at Pilu. The ninth soldier had a spear. Pilu said, “Ho ho!” He leaped to the left. He grabbed the spear and swung it upwards with the soldier. The soldier flew through the air into the crowd. But at the same instant, the tenth soldier came at Pilu and cut Pilu’s leg with his sword. Pilu grabbed the sword out of the soldier’s hand. He turned

fokala ni wop okuta. nan yi lika mu tan fokala nasa ni nan sip. nan yi tolon son wop okuta ni tan fokala nu.

tan fokala si yi katip. tan fokala si yi hako ni Pilu. Pilu yi ha yi hako ni nan. Pilu yi tip. tan fokala si yi lika ni nan sip yi laka nima sap.

“fokala na yi pomo pu pomo?” Pilu yi fanupa.

tan waya yi kotilo howa. tan waya yi lika ni nan sip yi laka nima ti Pilu.

Pilu yi tika ti top ti tan ponika ni yomi yi hua ni nan. “ho pina,” nan yi fana.

“ham howa o!” tan yi fana ti kop ti lompu. “yu yi lofum laka nima sap! tata wani la, tantan fokala yi kata, tan fokala waya waya yi kata!”

“ho pina!” Pilu yi mim mu tan nu. “mi yi yon wa ni fokala. fokala yi iyaya pop mi.”

“koiko o!” tan nu yi fana yi laka nima sap. tan opo yi laka nima sap.

hopu ti tantan lo laka nima yi kata mu hayi ti Pilu. nan yi hako ni tantan fokala lo kata. tan fokala nu yi waya. tan fokala nu yi napata. tan fokala ton lo laka nima lim tata yip ti Pilu yi kapu ni tantan fokala nasa. nan yi wuka mu nan nan ni Pilu. “lim nu, lim nu!” tan fokala nu yi fana howa mu tan kapu ti tantan fokala. “nan yi tan howa lo fokala ni mi!”

Pilu yi tip.

“tantan fokala o!” nan yi fana howa mu nan nan. “o wili! yu yu yi kata tu fokala mu mi tun sup? ho pina!”

toward the other soldier. He pricked that soldier with the sword.

Two soldiers remained. The two soldiers looked at Pilu. Pilu panted and looked at him. Pilu smiled. The two soldiers turned and ran away.

“Is the fighting over?” Pilu asked.

The people cried out. They turned and ran from Pilu.

Pilu took a fruit from the shopkeeper’s counter and ate it. “Oh, nice,” he said.

“Big man!” someone said from the side of the street. “You’d better run! The army will come soon, many soldiers will come!”

“Wonderful!” Pilu answered her. “I really like to fight. I think fighting is fun.”

“Idiot!” the person said and ran off. Everyone ran.

The sound of people running came to Pilu's ears. He saw soldiers coming. There were many soldiers. These soldiers were furious. One of the soldiers who had run away from Pilu led the other soldiers. He pointed out Pilu to them. “There, there!” the soldier cried to the captain of the soldiers. “That’s the big guy who fought us!”

Pilu smiled.

“Troops!” he shouted at them. “Greetings! have you come to fight me? Wonderful!”

tan kapu ti tantan fokala yi fana ni nu: “ham howa o, ham fokala o! yu yi sup? yu yi usi pi sup ni usi nu mu tan fokala mi?”

“on nan nan yi usi fokala ni mi!” Pilu yi fana. “nan yi pilo lofum fokala.”

tan ponika yi kata i tan waya mu tan kapu ti tantan fokala yi fana, “tan nu, tan nu! nan yi tikaka ti mi!”

Pilu yi tip.

tan kapu ti tantan fokala yi fanupa mu Pilu, “fana nu ti tan ponika yi lim pu lim, ham howa o?”

Pilu yi mim ni nu: “mi yi saso pu ti tikaka. mi yi lofum hua ni yomi. tan nu yi fanupa ni kosa lo mi yi saso pu.”

“kaka!” tan ponika yi fana howa napata. “kaka, kaka, kaka! tan nu yi fana ni nu: nan yi saso pu ti kaka!”

“fana mi yi lim,” Pilu yi fana. “mi yi saso pu ti kaka. mi yi tiwa ni hapan wani on.”

tan kapu ti tantan fokala yi hako okuta ni Pilu. “hapan wani, sup?” nan yi fana. “tan nu yi koko.”

“koko tun kaka,” Pilu yi fana, “tata yi laka. mi mi o fokala!”

tan kapu ti tantan fokala yi hako ni tan fokala waya fa hin. nan yi hako ni susu lonu lo susu ti nan. tata pan la, nan yi hako na ni Pilu.

“tan yi fokala pu mu tan koko. tan howa o—”

“nomo mi yi Pilu.”

“pina saku,” tan kapu yi fana. “tan Pilu o kata anu mi.”

“mu lim sup?”

The captain of the soldiers said, “Big man, warrior! Who are you? Why did you do this to my soldiers?”

“But they attacked me!” Pilu said. “They seemed to want to fight.”

The shopkeeper came through the crowd to the captain of the soldiers and said, “That man, that man! He stole from me!”

Pilu smiled.

The captain of the soldiers asked Pilu, “Is what this shopkeeper says true, big fellow?”

Pilu answered, “I don’t know about stealing. I wanted to eat some fruit. This man asked me for something I don’t know.”

“Money!” the shopkeeper furiously cried. “Money, money, money! That man said he doesn’t know about money!”

“What I said is true,” Pilu said. “I don’t know about money. I’m only a few days old.”

The captain of the soldiers sharply regarded Pilu. “A few days?” he said. “This guy’s a maniac.”

“Maniac or money,” Pilu said, “time’s passing. Let’s fight!”

The captain of the soldiers looked at the soldiers on the ground. He saw the blood flowing from them. Then he looked again at Pilu.

“One doesn’t fight crazy people. Big man—”

“My name is Pilu.”

“Fine,” the captain said. “Pilu, come with me.”

“Where to?”

“mi yi kapu mu tom pina ni yu. mu tom pina waya. yu yi kata yon ni nan. tom pina nu yi tiwa ni hua waya.”

Pilu yi fanupa ni nu: “mi yi lofum tiwa ni kaka nu?”

“yu yi lofum tiwa ni kaka no,” tan kapu yi mim. “lim nu la, yu an mi yi fana waya. lim nu la, tan nasa yi wili ni yu. lim nu la, yu yi kata pusa.”

Pilu yi ha. “mi yi pusa pi fokala. on mi yi kata anu yu. mi yi lofum hua. tan nu yi ika owuya ni mi.” nan yi hako ni tan ponika. tan ponika yi poki yip tan kapu ni nan sip.

“pina waya,” tan kapu yi fana. “tan Pilu o kata.”

Pilu yi polu lim kop nan ni wop okuta yi laka mu tan kapu. tantan fokala yi lika ni nan sip. tan kapu an Pilu an tantan fokala yi laka sap.

tan ponika yi hako ni nan nan yi fana, “tan koko lo saso pu ti kaka!”

## 4.

tan kapu ti tantan fokala yi kapu fa lompu ti tantan howa ni Pilu. nan nan yi laka mu tom howa. kikata towa yi poki ni holo ti tom howa nu. tan kapu yi ika laka mu kop ni kikata towa nu yi kapu lim inasu ni Pilu. tantan fokala yi katip wawa tom nu.

"I'll take you to a nice building. To a very nice building. You'll like it. The nice building has lots of food."

Pilu asked, "Will I need money there?"

"You need have no money," the captain answered. "There you and I can talk together. Other people will greet you. You'll be happy there."

Pilu sighed. "I like to fight. But I'll come with you. I want to eat. That man bores me." He looked at the shopkeeper. The shopkeeper hid himself behind the captain.

"Good," the captain said. "Pilu, come."

Pilu put his sword at his side and went to the captain. The soldiers turned about. The captain and Pilu and the soldiers went off.

The shopkeeper watched them and said, "The crazy fellow doesn't know about money!"

## 4.

The captain of the soldiers led Pilu on the streets of the city. They went to a big building. A colored cloth covered the door of this big building. The captain pushed this colored cloth to one side and led Pilu inside. The soldiers stayed outside the building.

tan waya yi tuma lim inasu ti tom howa. pa sasayo yi tuma awan tan opo nasa. pa pampam ti nan yi tuma lim hilu. pa ton yi tuma titi nan nan. pa nu yi tiwa ni kikata alimsa towa ni kikata kapu towa. pa nu yi hako ni tan kapu ni Pilu. tan kapu yi kani yi ika yun ni nan sip.

pa nu yi fanupa ni nu: “tan Wakama o, yu yi kata pi sup? tan howa nu yi sup?”

“ama Mikala o,” tan kapu yi fana, “nan yi tan sasoka pu. nan yi tikaka ti tan ponika. nan yi fokala lim ponika ni tan fokala. on nan yi tan sasoka pu, nan yi saso pu ti lompu mi mi. nan yi fana ni fana koko, on mi yi yamu ni nan. o hako ni nan.”

Mikala an pa nasa yi hako ni Pilu. Mikala yi fana ni nu: “tan Wakama o, susu lonu yi susu ti lano ti tan sasoka pu nu. nan yi kalu pu kalu ni tan sup?”

“ama Mikala o,” Wakama yi mim, “tan fokala pampam yi kata faka, tan no yi kata kokip.”

Pilu yi laka mu tantan pa yi tip.

tata howa la, Mikala yi hako ni Pilu. nan yi fana mu nan ni nu: “tan howa o, tan sasoka pu o, nomo ti yu yi sup?”

“tan Mikala o, tun ama ti tan kapu nu o, nomo mi yi Pilu,” nan yi mim.

“mi yi ama pu ti tan kapu Wakama,” Mikala yi fana tip. “mi yi ama ti tantan howa Hakapa. mi mi opo yi ama ti tantan howa Hakapa. tan Pilu o, yu yi kata ti hin sup?”

“mi yi kata ti Moko.”

Many people were sitting inside the big building. Nine women sat before all the others. Eight of the women sat in a row. One woman sat in the center. This woman wore a colored gown and colored hat. This woman looked at the captain and Pilu. The captain stopped and bowed.

The woman asked, "Wakama, why have you come? Who is this big man?"

"Mother Mikala," the captain said, "he is a stranger. He stole from a shopkeeper. He fought our soldiers in the market. But he is a stranger, he doesn't know our customs. He says strange things, but I trust him. Look at him."

Mikala and the other women looked at Pilu. Mikala said, "Wakama, blood is flowing from this stranger's leg. Did he kill anyone?"

"Mother Mikala," Wakama responded, "eight soldiers were wounded, no one died."

Pilu stepped toward the group of women and smiled.

For a long while Mikala studied Pilu. She said to him, "Big man, stranger, what is your name?"

"O Mikala, or mother of this captain, my name is Pilu," he answered.

"I am not Captain Wakama's mother," Mikala said, smiling. "I am a parent of the capital city Hakapa. We all are parents of the capital city Hakapa. Pilu, what land do you come from?"

"I come from Moko."

pa nasa yi fana ni nu: “mi yi saso pu ti Moko.”

pa nasa yi fana ni nu: “Moko yi sup?”

Mikala yi fana ni nu: “tan ama mi o kipo fanupa ni mi on. fana ti tan ton yi pina na ko fana fana ti tan waya. tan sasoka pu o, tan Pilu o fana mu mi ni nu: Moko yi lim sup?”

Pilu yi fana tip ni nu: “Moko yi wawa tali howa ato yi wawa hin suka api.”

tantan pa yi fana fana wani titi nan sip.

Mikala yi fana ni nu: “wawa tali howa yi hin suka moa. hin nasa yi wawa hin suka moa tun sup?”

“hin nasa yi wawa hin suka, wa,” Pilu yi mim. “nomo ti hin nu yi Moko. hin nasa waya yi wawa ipi Moko. mi yi saso pu. on mi yi amati lim Moko. mi yi saso ti Moko on.”

“yu yi kata mu lim nu son lompu sup?” Mikala yi fanupa.

“mi yi laka i hin suka.”

tantan pa yi fana fana waya pi fana nu.

Mikala yi fana mu Pilu ni nu: “tan Pilu o, mi yi muya pu ni yu. on hin suka yi moa waya. tan no yi lim hin suka nu. susu no yi lim hin suka nu. yu yi laka i hin suka son sup?”

Pilu yi mim tip ni nu: “tan Mikala o, mi yi laka son lano howa.”

Mikala yi tip. “tan Pilu o,” nan yi fana, “tali howa yi sofa waya yi supap. yu yi kata i nan son sup?”

One woman said, “I don’t know Moko.”

Another woman said, “What is Moko?”

Mikala said, “My mothers, allow me alone to do the questioning. Speech from one person is better than chatter from many people. Stranger, Pilu, tell me this: Where is Moko?”

Smiling, Pilu said, “Moko is beyond the northern mountains and beyond the eastern desert.”

The women's council murmured among themselves.

Mikala said, “Beyond the mountains is a wide desert. Are there other lands beyond the wide desert?”

“Yes, there is another land beyond the desert,” Pilu answered. “The name of that land is Moko. There might be many other lands beyond Moko. I don’t know. But I was born in Moko. I only know Moko.”

“By what way did you come to this country?” Mikala asked.

“I came through the desert.”

The group of women muttered at this.

Mikala said to Pilu, “Pilu, I don’t doubt you. but the desert is very wide. No one is in that desert. There is no water in that desert. How did you cross the desert?”

Smiling, Pilu replied, “Mikala, I take large steps.”

Mikala smiled. “Pilu,” she said, “the mountains are very high and cold. How did you come through them?”

“tan Mikala o,” Pilu yi mim, “mi yi laka sofa. tata pan la, mi yi laka yun.”

Mikala yi hiyi. “tan Pilu o, yu yi saso waya tun koko waya. u, yu yi lim nu. yu yi tikaka ti ponika ni sup? sup ti fokala nu?”

Pilu yi lunato ti usi nan lim ponika. tantan pa yi hayi ni lunato nan yi ha.

Mikala yi fana, “tan Pilu o, yu yi saso pu ti kaka, wa?”

Pilu yi ika sofa ni lasofu. “kaka yi kosa wani woya nu ti tan ponika, sup?”

“Moko yi tiwa pu tiwa ni kaka?” pa nasa yi fanupa.

“mi yi saso pu. mi yi lim Moko lim hapan wani on.”

Mikala yi pilo muya. “tan Pilu o! tata nu la, yu yi fana ni nu: yu yi amati lim Moko!”

“mi yi amati lim Moko, wa.”

“yu yi amati lim Moko, yu yi kata omon lim Moko, on yu yi saso pu ni nu: Moko yi tiwa pu tiwa ni kaka?”

“tan Mikala o,” Pilu yi mim, “mi yi fana lim. hapan wani on la, mi yi lim Moko. mi yi amati lim tantan wani, mi yi kata omon nima waya, mi yi laka mu tantan kapu, mi yi fokala ni Sisono lo kapu, mi yi kalu ni Sisono. tantan lim nu yi fana mu mi ni nu: o kapu ni Moko. mi yi mim ni nu: mi yi lofum pu kapu. mi yi laka. oku hapan wani on la, mi yi lim Moko. hapan nu soto la, mi yi hako pu ni kaka. mi yi hako on ni ama mi ni wop okuta mi ni uman okuta mi ni tan pina mi ni tantan fokala ti tan Sisono lo mi yi kalu. mi yi fana lim.”

“O Mikala,” Pilu answered, “I climbed up. Later, I climbed down.”

Mikala laughed. “Pilu, you are either very smart or very stupid. Well, you’re here. What did you steal from the shopkeeper? What about this fight?”

Pilu told what he’d done at the market. The group of women listened to his story and gasped.

Mikala said, “Pilu, you really don't know about money?”

Pilu shrugged. “Money is those little round things of the shopkeeper, no?”

“Doesn’t Moko have money?” one woman asked.

“I don’t know. I was only in Moko a few days.”

Mikala looked suspicious. “Pilu! You just said that you were born in Moko!”

“I was born in Moko, yes.”

“You were born in Moko, you grew up in Moko, but you don’t know if Moko has money?”

“O Mikala,” Pilu replied, “I speak truly. I was only in Moko a few days. I was born in a village, I grew up very fast, I went to the capital, I fought Sisono the chief, I killed Sisono. The people said to me, ‘Lead Moko’. I answered that I do not want to lead. I left. So I was only in Moko a few days. Till today I had not seen money. I saw only my parents and my sword and my spear and my friends and the soldiers of Sisono, whom I killed. I speak the truth.”

tantan pa yi fana fana titi nan sip. tata waya la, Mikala yi hako ni Pilu. tata pan la, nan yi fana mu tantan pa ni nu: “ama pa mi o hayi ni mi: mi yi yamu ni tan howa nu.”

tantan pa opo ni ha.

“tan Pilu nu yi koiko sama ko molo. mi yi yamu ni nan. tan Pilu o.”

Pilu yi hako muya ni Mikala. “ho koiko, wa!”

Mikala yi tip. “tan Pilu o kata mu mi.”

Pilu yi laka mu Mikala. Mikala yi lafi mu tan Pilu ni tiwa ton. “o kata tuma pan mi.”

pa nasa ti tantan pa yi hako muya ni nan.

Pilu yi kata tuma pan Mikala fa kosa imana.

“tan Pilu o, yu yi sama ko molo. mi mi yi kata sama ko ama pa mu yu. mi mi yi tua mu yu ni saso. o wili lim tantan howa Hakapa!”

Pilu yi hako muya na ni Mikala. on nan yi tiwana ni tiwa ti Mikala. “mi yi haniko ni yu,” nan yi fana mu nan.

“pina wa. tata nu la,” Mikala yi fana, “yu yi tikaka ti tan ponika pi yu yi lofum hua. oku mi mi o hua.”

Pilu yi mim ni nu: “ho pina!”

nan nan yi laka mu tom howa nasa. hua pina waya yi poki ni top hua lim nu. Mikala yi kata tuma lim top hua, pa nasa yi kata tuma woya ni nan. Pilu yi kata tuma pan Mikala. Mikala yi fana mu nan ni nu: “tan Pilu o tika o hua.” Pilu yi umila pu yi tika ni yomi ni susupo ni himpo waya. nomsa atum yi pina waya. Pilu

The group of women talked among themselves. Mikala looked at Pilu a long while. Then she said to the women, "My mothers, listen to me. I believe this big man."

The whole group of women gasped.

"This Pilu is as stupid as a child. I believe him. Pilu."

Pilu looked suspiciously at Mikala. "Oh, stupid, well!"

Mikala smiled. "Pilu, come to me."

Pilu went to Mikala. Mikala reached out a hand to Pilu. "Sit beside me."

The other women looked at her doubtfully.

Pilu sat beside Mikala on a soft cushion.

"Pilu, you are like a child. We will be like mothers to you. We will teach you. Welcome to the city of Hakapa!"

Pilu again looked suspiciously at Mikala. But he shook Mikala's hand. "I thank you," he said to her.

"Good. Now," Mikala said, "you stole from the shopkeeper because you wanted to eat. So let's eat."

Pilu replied, "Great!"

They went into another big building. Many good dishes covered a table there. Mikala sat at the table, the other women sat around it. Pilu sat beside Mikala. Mikala said to him, "Pilu, take, eat." Pilu did not wait and took fruit and fish and lots of meat. The flatbread was very good. Pilu ate and ate. The women

yi hua yi hua na. pa ti tantan pa yi hako ni hua ti Pilu yi hako ni nan sip.

Mikala yi tip. “tan Pilu o, yu yi hua waya.”

“ama Mikala o, tata howa la, mi yi hua pu. mi yi howa. mi yi lofum ni hua waya,” Pilu yi fana.

“tata nu la, mi yi tua mu yu ni saso ti kaka. tan Pilu o tika ni saso.”

Pilu yi fana mu nan, “mi yi tika ni saso, wa, ama Mikala o.”

“o hako ni hua waya,” Mikala yi fana. “nan yi kata ti lim sup?”

Pilu yi hako ni hua. “yomi nu yi kata ti oalu tun ti oalu wani. himpo yi kata ti hin atum tun ti hin oalu.” nan yi hako ni nomsa atum. “mi yi saso pu ti nu. on nan yi pina waya.”

Mikala yi tip. “nan yi nomsa. tan yi sali ti wanan ni nomsa.”

“ho pina.” Pilu yi hua ni nomsa.

“hua nu opo yi kata mu mi ti tan waya. tan nu yi ika uo lim hin atum ni wanan. tan nu yi tika ti moyi moa ni moyipo. tan nu yi lamyu lim hin oalu ni himpo. tan opo yi usi waya tu tua mu mi mi ni hua. mi yi tua pi usi nu mu tan nu ni kaka. o tika ni saso. kaka yi nan lo tan yi fipu pi usi nan.”

Pilu yi hako ni Mikala. “nan yi tika pu tika tu hua nan sip ni hua nu?”

Mikala yi mim ni nu: “tan lo tiwa ni hua waya yi tiwa ni hua na ko nan yi lofum. nan yi ponika mu tan nasa ni hua na.”

of the women's council watched Pilu eating and looked at one another.

Mikala smiled. "Pilu, you eat a lot."

"Mother Mikala, I haven't eaten for a long time. I'm big. I need lots of food," Pilu said.

"Now I'll teach you about money. Pilu, learn."

Pilu said, "I will learn, yes, mother Mikala."

"Look at all this food," Mikala said. "Where does it come from?"

Pilu looked at the food. "These fruits come from trees or bushes. The meat comes from the plains or forests." He looked at the flatbread. "I don't know about this. But it's very good."

Mikala smiled. "It's bread. People make bread from grain."

"Wonderful." Pilu ate the bread.

"All this comes to us from many people. One grows grain in the fields. Another catches fish from the ocean. Another hunts animals in the forest. Everyone works hard to give us food. That's why we give money to these people. Learn. Money is what one receives for his work."

Pilu looked at Mikala. "One doesn't take this food to eat himself?"

Mikala answered, "One who has much food has more food than he needs. He sells to others the extra food."

“tan nasa yi tiwa pu ni hua tun sup?”

“tan nasa yi tiwa ni kosa nasa. tan nu yi kikata. tan nu yi sali ni nam kikata. tan nu yi sali ni tom. nan lo sali ni tom yi tiwa pu ni tata saku tu lamyu ni himpo ni susupo. oku nan yi tua mu tan nasa ni kaka. tan nasa yi tua mu nan ni hua. tan opo yi tiwa pop lompu nu ni saku ti opo. yu yi lifu pu lifu?”

Pilu yi pilo sama ko molo. “kaka yi kosa woya, sup?”

Mikala yi huli son kapu.

“tan yi kun pu hua ni kaka,” Pilu yi fana.

“on tan yi kun tika son kaka ni hua.”

Pilu yi pakip ni kapu. “tika hilu ni hua, nu yi pina na.”

“a a,” Mikala yi fana, “on o kapu ni nu: tan nu yi sali ni uman okuta, on nan yi lofum ni nomsa. tan nasa yi sali ni nomsa on nan yi lofum pu ni uman okuta. oku tan ton nip yi tua pu mu tan si nip ni uman okuta. on tan ton nip yi tua mu tan sayo nip lo lofum ni uman okuta. tan nasa nu yi tua mu tan ton nip ni kaka. tata pan la, tan ton nip yi tua mu tan si nip ni kaka yi tika ni nomsa. tan opo yi pusa, tan opo yi tiwa ni kosa lofum. yu yi lifu pu lifu?”

tata howa la, Pilu yi kapu. tata pan la, nan yi fana ni nu: “on tika hilu ni hua, nu yi pina na.”

pa nasa yi hiyi. “molo o! yu yi iyaya!”

Pilu yi kata napata.

"These others don't have food?"

"Others have other things. One weaves. Another makes baskets. Another builds houses. He who builds houses doesn't have time to hunt animals or fish. So the one gives money to the other. The other gives him food. In this way everyone has enough of everything. Do you understand?"

Pilu looked like a child. "Money is a round thing, right?"

Mikala nodded.

"One can't eat money," Pilu said.

"But one can buy food with money."

Pilu shook his head. "To take food directly, that's better."

"Ah," Mikala said, "but think: this man makes spears, but he wants bread. Another person bakes bread but doesn't want a spear. So the first person doesn't give a spear to the second person. But the first person gives to a third person who wants a spear. This other person gives money to the first person. Later, the first person gives the money to the second person and and takes the bread. Everyone is happy, everyone has what he wants. Do you understand?"

Pilu thought a long time. Then he said, "But to take the food directly, that's better."

Another woman laughed. "Child! You're funny!"

Pilu was irritated.

“ama Panini o akup,” Mikala yi fana. “tan Pilu yi hua anu mi mi. tan Pilu yi hua ni nomsa mi. o usi pina mu nan.”

Pilu yi tip. “ama Mikala o, yu yi tan pina!”

“mi yi pusa pi nu: yu yi honyo ni nan nu,” Mikala yi fana. “tata nu la, yu yi fana. o lunato mu mi ni nu: yu yi kata mu mi mi pi sup?”

Pilu yi lunato ti hakonu owuya ton nip nan. Pilu yi lunato ti Kolona Kana yi lunato ti Lila. tata pan la, nan yi lunato ti hakonu owuya si nip nan. Mikala yi hayi. tata howa la, nan yi kapu.

tata pomo la, Mikala yi fana ni nu: “tan Pilu o, yu yi fana ni kosa koko. hakonu yu yi samani ni kosa sup. on sup? mi yi saso pu ti pa wawa nu. mi yi saso pu ti oalu lo haso yi haso pu. on tata si la, pa wawa nu yi fana mu yu. wop howa yi fana mu yu. tan Pilu o, yu yi molo lim alimsa howa, on yu yi kata lim hin nu pi usi lofum. mi yi lifu pu ni usi lofum nu. on mi yi wili ni yu pi pa wawa nu. tata opo la, tan yi lofum sa ni pa wawa. oku yu yi wili titi mi mi.”

Pilu yi ika yun ni nan sip. “ama Mikala o, mi yi haniko ni yu.”

Mikala yi lika mu pa nasa ni nan sip. “ama mi, pa wawa yi fana mu tan Pilu. mi mi o hoka ni nan. tan Pilu yi wili titi mi mi.’

pa nasa opo yi huli son kapu.

"Mother Panini, hush," Mikala said. "Pilu is dining with us. Pilu is eating our bread. Treat him kindly."

Pilu smiled. "Mother Mikala, you are a friend!"

"I'm glad you think so," Mikala said. "Now you talk. Tell us this: Why have you come to us?"

Pilu told of his first dream. Pilu told of Kolona Kana and of Lila. Then he told of his second dream. Mikala listened. She thought for a long time.

Finally, Mikala said, "Pilu, you speak of strange things. Your visions mean something. But what? I do not know this goddess. I do not know of a tree that fire doesn't burn. But twice this goddess has spoken to you. The great rock spoke to you. Pilu, you are a child in a large body, but you have come to this country to do some needful thing. I don't understand what is needed. But I accept you on account of this goddess. One should always honor a god. So you are welcome among us."

Pilu bowed. "Mother Mikala, I thank you."

Mikala turned to the other women. "My mothers, a goddess has spoken to Pilu. Let's help him. Pilu is welcome among us."

All the other women nodded in agreement.

## 5.

Pilu yi fana mu Mikala ni nu: “ama Mikala o, mi yi saso pu ti pa wawa. mi yi saso pu ti oalu lo haso yi haso pu. on awan tika ni saso na la, mi o katip laka mu aum.”

“tan Pilu o,” Mikala yi fana mu nan, “awan yu yi laka sap la, mi o fana mu pa saso na wa ti Hakapa. ama Kisana yi tan omon na wa ti Saloni. tata yip la, ama Kisana yi ama kapu ti Hakapa. mi mi o fana mu nan. nan yi lifu ipi ti hakonu wawa yu nu, nan yi saso ipi ti pa wawa lo fana mu yu. o kata.”

tata pan la, Mikala anu ama nasa si yi kapu mu tom wani ni Pilu. Panini an Sakoya yi ama nasa si nu. kata ti tom howa ti tantan pa la, Pilu yi hayi ni fana howa. “a yu, a yu!” tan sup yi fana howa. Pilu yi hako ni tan ponika nu lo fana fokala mu nan. Pilu yi tip yi polu sofa ni tiwa. “tan ponika o wili!”

tan ponika yi kotilo howa yi laka nima sap.

“ham nu yi isaka waya,” Pilu yi fana.

nan nan yi laka fa lompu ti Hakapa mu tom wani sonu. Mikala yi wampa wani son tiwana ni holo ti tom. nan yi fana ni nu: “ama Kisana yi omon waya, wa. mi mi o katip akup.”

Pilu lo sasoka pu ni tan omon waya yi huli son kapu nan.

tan yi nuna ni holo ti tom wani sonu. pa molo yi hako ni Mikala yi fana, “ama Mikala o wili. yu yi lofum ni sup?”

## 5.

Pilu said to Mikala, “Mother Mikala, I don’t know about the goddess. I don’t know about the tree that fire won’t burn. But before learning more, I will continue to go south.”

“Pilu,” Mikala said to him, “before you go, let’s speak to the wisest woman of Hakapa. Mother Kisana is the oldest person in Saloni. Once Mother Kisana was the chief parent of Hakapa. Let’s talk to her. Maybe she will understand your divine visions, maybe she knows of the goddess who spoke to you. Come.”

Then Mikala with two other parents led Pilu to a little house. Panini and Sakoya were the other two parents. Coming out of the great building of the women’s council, Pilu heard shouting. “Hey you, hey you!” someone shouted. Pilu saw the shopkeeper who had argued with him. Pilu smiled and raised a hand. “Hello, shopkeeper!”

The shopkeeper screamed and ran away.

“That man’s really nervous,” Pilu said.

They went through the streets of Hakapa to a little green cottage. Mikala softly knocked with a finger on the door of the house. She said, “Mother Kisana is really old. We must be quiet.”

Pilu, who had never known very old people, nodded.

Someone opened the door of the green cottage. A young woman looked at Mikala and said, “Mother Mikala, greetings. What do you want?”

Mikala yi fanupa ni nu: “tan Lina o wili. ama Kisana yi yaowa pu yaowa?”

“tata nu la, nan yi yaowa, ama Mikala o.” Lina yi laka yip yi kipo kata mu inasu ni Mikala. Mikala an tan nasa yi laka lim inasu.

tom wani yi tiwa ni kosa wani. top owuya yi lim nu, tumaka sayo yi lim nu, top hua wani yi lim nu. panu yi lim nu, hap wani yi lim nu. pa omon wa yi fa top owuya. kikata sawo yi poki ni nan.

Mikala yi kapu mu top owuya ni Pilu. “ama Kisana o wili,” nan yi fana. “hapan nu la, yu yi pina tun sup?”

pa omon wa yi hako ni Mikala yi fana pu. tata pan la, nan yi hako ni Pilu. hako si ti pa omon yi hako ti kapu mu fun ni Pilu. pa omon wa yi tip. nan yi fana son fana wani wa, “ho, ham howa.”

Mikala yi tip. “ama Kisana o, yu yi tiwa soto ni hako pina. ham howa nu yi howa wa. nomo ti ham howa nu yi Pilu. tan Pilu yi howa, on tan Pilu yi molo on. tan Pilu yi kata ti hin sap wa, hin lo mi yi sasoka pu. tata yip la, tan Pilu yi hako ni hakonu owuya si ti pa wawa. mi yi kata mu yu pi kosa nu. pa wawa yi fanupa ti tan Pilu ni hoka sup, on nan yi saso pu ti hoka sup. yu yi hoka pu hoka ni nan?”

tata waya la, Kisana yi ha. tata pomo la, nan yi fana ni nu: “mi yi kun hoka wani on ni nan. mi yi kun pu kata katip. mi yi kun pu laka.”

Pilu yi kata mu top owuya yi fana wani wa mu Kisana, “ama Kisana o, mi yi fanupa pu ni nu: mi o

Mikala asked, “Lina, hello. Is mother Kisana awake?”

“She is awake now, mother Mikala.” Lina stepped back and let Mikala come inside. Mikala and the others entered.

The cottage had few things. Here was a bed, here were three stools, here was a small table. It was dark, there was little light. A very old woman was on the bed. A white spread covered her.

Mikala led Pilu to the bed. “Mother Kisana, hello,” she said. “How are you today?”

The very old woman looked at Mikala and did not speak. Then she saw Pilu. The old woman’s two eyes studied Pilu from head to foot. The very old woman smiled. She said quietly, “Oh, a big man.”

Mikala smiled. “Mother Kisana, you still have good eyesight. This big man is indeed big. The name of this big man is Pilu. Pilu is big, but Pilu is just a child. Pilu has come from a very far land, a land which I do not know. Recently Pilu had two dreams from a goddess. That’s why we’ve come to you. The goddess demands help from Pilu, but he does not know what help. Will you help him?”

Kisana breathed a long while. At last she said, “I can only help him a little. I cannot stand up. I cannot walk.”

Pilu came to the bed and very softly said to Kisana, “Mother Kisana, I do not ask if I should stay or go,

katip tun mi o laka. mi yi fanupa on ni nu: o hayi, o tua mu mi ni saso yu."

"molo pina, molo howa," Kisana yi fana son fana wani wa. "o lunato ni lunato yu. mi yi hayi. mi yi hayi."

Pilu yi lunato na ni lunato nan. nan yi lunato ti hakonu owuya ton nip. tata pan la, nan yi lunato ti hakonu owuya si nip.

Kisana yi pomo ni hako si. Kisana yi hayi.

Pilu yi pomo ni lunato nan. tata pan la, tan opo yi umila.

tata howa la, akup yi titi tan opo. tata pomo la, Kisana yi nuna ni hako si nan. nan yi fana son fana wani, "fana yu yi koko. hakonu yu yi koko waya. mi yi saso pu ni samani ti hakonu nu. on mi yi saso ni nu: mi yi saso pu ti pa wawa nu. pa wawa nu yi pa wawa no ti Saloni. nam ti hakonu owuya yu yi Saloni pu. wop okuta haso ti hakonu owuya yu yi yu ipi, on nam nu yi hin Saloni pu. pa wawa yi fanupa ni usi yi fanupa ni usi ti yu tu hoka ni hin nan sip."

Pilu yi pilo sama ko susu lo laka woya. "mi o usi ni sup, ama Kisana o?" nan yi fanupa.

tata howa la, Kisana yi katip akup. tata pan la, nan yi fana son fana wani wa, "o hakotu ni oalu haso nu. hakonu yu yi noka ti nu: yu yi wop okuta lo ika nuna ni hin ti pa wawa. ho, sup yi kosa lo haso yi kun pu hua? sup yi kosa lo haso yi kun pu hua?" fana ti Kisana yi kata wani wa.

I only ask this: listen, and give me your wisdom."

"Good boy, big boy," Kisana said very softly. "Tell me your story. I will listen. I will listen."

Pilu again told his story. He related the first dream. Then he related the second dream.

Kisana closed her eyes. Kisana listened.

Pilu finished his telling. Then they all waited.

There was a long silence among them. Finally Kisana opened her two eyes. She said very softly, "Your story is strange. Your visions are very strange. I don't know the meaning of these visions. But I know this: I do not know of this goddess. This goddess is not a goddess of Saloni. The bowl in your dream is not Saloni. The burning sword of your dream may be you, but the bowl is not the land of Saloni. The goddess demands a deed, demands a deed from you to help her own land."

Pilu looked confused, like an eddy in water. "What should I do, mother Kisana?" he asked.

Kisana stayed silent a long while. Then she said very quietly, "Search for the burning tree. Your vision is clear about this: you are the sword that will open the land of the goddess. Oh, what is the thing that fire cannot consume? What is the thing that fire cannot consume?" Kisana's words were very soft.

Lina yi kata mu top owuya yi tiwana ni kapu ti Kisana. “nan yi kata owuya.”

Mikala akup yi lika ni nan sip yi tiwana ni lafi ti Pilu. nan yi kapu mu holo ni nan. tan opo yi laka ti tom wani. lim lompu la, Mikala yi fana, “u, mi mi yi tika pu ti ama Kisana ni saso waya. on mi mi yi saso ni nu: pa wawa yi pa wawa ti hin nasa yi pa wawa pu ti Saloni.”

“mi yi saso ni no,” Pilu yi fana.

“hakonu yu yi noka ti kosa nasa,” ama Panini yi fana. tan opo yi hako ni nan. “pa wawa nu yi ika kata lim hin Saloni ni yu. pa wawa nu yi lofum ni nu: yu o kata lim nu. pa wawa yi ika laka mu wop howa ni yu.”

“kosa nasa yi noka, wa,” ama Sakoya lo pa molo oya yi fana. “pa wawa yi lofum lim nu ni yu, oku timona lo kata mu yu yi kata mu Saloni.”

“timona sup?” Pilu yi fanupa.

ama Sakoya yi tip. “ho ho, tan sup yi saso ni nu?”

Mikala yi aka kapu na mu tom howa ni tan opo. “wop okuta sup yi haso? sup yi haso?”

“oalu yi haso,” Pilu yi mim.

“papinti yi haso,” ama Sakoya yi mim.

“wop yi haso,” ama Panini yi mim.

Pilu yi hiyi. “a a, wop yi haso! a a!”

Mikala yi fanupa, “yu yi fana ti wop sup, ama Panini?”

Panini yi pilo napata on yi mim ni nu: “wop yi haso wa, molo o. wop panu yi haso. wop panu lo tan yi tika ti hin yi haso.”

Lina came to the bed and touched Kisana's head. "She's fallen asleep."

Mikala quietly turned and touched Pilu's arm. She led him to the door. They all left the cottage. In the street, Mikala said, "Well, we didn't learn much from mother Kisana. But we know this: the goddess is goddess of another land and not of Saloni."

"I know nothing," Pilu said.

"Your visions are clear about another thing," mother Panini said. They all looked at her. "This goddess made you come to Saloni. This goddess wanted you to come here. The goddess sent you to the great rock."

"Another thing is also clear," mother Sakoya, who was young and pretty, said. "The goddess wants you here, so the danger that comes to you is coming to Saloni."

"What danger?" Pilu asked.

Mother Sakoya smiled. "Oh, who knows?"

Mikala began to lead everyone back to the big building. "What sword burns? What burns?"

"Wood burns," Pilu answered.

"Straw burns," mother Sakoya answered.

"Stone burns," mother Panini answered.

Pilu laughed. "Ha ha, stone burns! Ha ha!"

Mikala asked, "What stone do you speak of, mother Panini?"

Panini looked annoyed but replied, "Stone *does* burn, child. Black stone burns. Black stone that one takes from the earth burns."

Mikala yi huli son kapu. “ho, mi yi lifu. on tan Pilu yi saso pu ipi ti wop panu.”

“mi yi saso ti wop panu,” Pilu yi fana. “tonap ti Sisono lo kapu ti Moko yi ti wop panu.”

“wop nu yi kata ti hin. wop nu yi haso,” Panini yi fana.

Pilu yi fana ni nu: “mi yi saso ti wop ti hin, on mi yi saso pu ti wop lo haso ti hin. mi yi saso ti wop ti tali howa. mi yi saso ti wop howa lo fana mu mi. mi yi saso pu ti wop panu lo haso.”

“ho, mi mi yi kapu ti kosa waya lo haso,” Mikala yi fana. “on mi mi yi kapu pu soto ti oalu lo haso yi hua pu.”

“kapu yi ika nuyayo ni mi,” Pilu yi fana. “mi o laka!”

“tan Pilu o, molo yi kapu pu yi laka. ham omon yi umila yi kapu. awan yu yi laka sap la, mi mi o kapu na.”

Pilu yi pilo napata.

Mikala yi fana na ni nu: “tata pan la, mi mi o hua na.”

Pilu yi kani ni nan sip. “hua yi pina.”

Mikala yi tip. “mi mi o laka na mu tom kapu. mi mi o kapu. tata wani la, mi mi o hua. mi yi lifu ipi ni usi lofum. tata wani la, yu yi laka.”

Pilu yi fana, “mi mi o laka.”

“pina wa.”

lim tom howa la, Mikala an Sakoya an Panini yi kata tuma. Pilu yi tuma awan nan. Mikala yi aka fana mu Panini, on ham yi kata lim tom yi laka nima mu tantan pa. “ama mi o hayi! timona yi kata!”

Mikala nodded. “Oh, I see. But maybe Pilu doesn’t know about black stone.”

“I know about black stone,” Pilu said. “The great wall of Sisono, the chief of Moko, was of black stone.”

“This rock comes out of the ground. This stone burns,” Panini said.

Pilu said, “I know about stone from the ground, but I don’t know about stone from the ground that burns. I know about mountain stone. I know about the big rock that spoke to me. But I don’t know about black rock that burns.”

“Oh, we’re thinking about many things that burn,” Mikala said. “But we’re still not thinking about a tree that fire does not consume.”

“Thinking makes me tired,” Pilu said. “I’m going!”

“Pilu, a child doesn’t think and goes. A man waits and thinks. Before you go, let’s think some more.”

Pilu looked angry.

Mikala repeated, “Later, we’ll eat again.”

Pilu stopped. “Eating is good.”

Mikala smiled. “Let’s go to the capital. Let’s think. Soon we’ll eat. We might understand what needs to be done. Soon, you’ll go.”

Pilu said, “Let’s go.”

“Fine.”

In the big building, Mikala and Sakoya and Panini sat. Pilu sat before them. Mikala started to speak to Panini, but a man entered the building and ran to the group of women. “My mothers, listen! Danger comes!”

Mikala yi lika mu ham ni nan sip yi fanupa ni nu: “tan mi, yu yi sup?”

“ama mi o, mi yi Yani. mi yi kata ti Fonya.”

“Fonya, wai,” Sakoya yi fana. “mi yi sasoka ni Fonya. tantan wani pina.”

“tata nu la, tantan wani pina pu!” Yani yi fana. “kalu yi kata mu Fonya!”

Mikala an Sakoya yi kata katip. “yu yi fana ni sup, tan Yani o?”

“kalu yi kata mu Fonya!”

“kalu ti tan sup?” Mikala yi fanupa. “tan sup yi fokala lim hin mi?”

“tan no, ama mi o,” Yani yi mim. “haso howa, haso howa yi kata.”

“haso howa, sup?” Mikala yi fanupa.

“ama mi o,” Yani yi mim, “hapan pampam yip la, ha panu yi kata ti tali howa api. ha panu howa yi kata. tata wani la, mi mi ti Fonya yi hayi ni hopu howa ti api. hap howa yi laka ti tali howa lim ha sofa, nan yi laka sofa lim ha, laka hilu sama ko uman okuta tun ko oalu.” nan yi wuka son tiwa mu ha. “tata ta la, ha panu yi poki ni hap. ha panu yi kata mu Fonya. mi mi ti Fonya yi hako ni ha panu. mi mi yi tapa ni hatata sukup. tan waya yi kata ti hin atum api, nan yi fana ni nu: ha panu yi kata la, hupo nan yi kata kokip lim hin atum. tan nu yi laka nima mu tantan wani. mi mi yi hako ni ha panu lo kata. mi mi yi tapa ni hatata nu. tata ta la, mi mi yi kata mu Hakapa, mi mi yi kata fana mu yu ni nu: timona yi kata ti api!”

Mikala turned to the man and asked, “My man, who are you?”

“My mother, I am Yani. I come from Fonya.”

“Fonya, goodness!” Sakoya said. “I know Fonya. A nice village.”

“No nice village now!” Yani said. “Ruin has come to Fonya!”

Mikala and Sakoya stood up. “What are you saying, Yani?”

“Ruin has come to Fonya!”

“”Ruin from who?” Mikala asked. “Who fights in our country?”

“No one, my mother,” Yani answered. “A great heat, a great heat comes.”

“A great heat?” Mikala asked.

“My mother,” Yani replied, “eight days ago smoke came from the eastern mountains. Much smoke came. Soon we of Fonya heard a great noise from the east. A great light rose from the mountains into the eastern sky, it rose high in the air, it went straight as a spear or a tree.” He pointed up with his hand. “Immediately the smoke covered the sun. The smoke came to Fonya. We in Fonya watched the smoke. We smelled an evil smell. Many people came from the eastern fields, they said that with the smoke’s coming their cattle died in the fields. These people ran to the village. We watched the coming smoke. We smelled that stink. We came right away to Hakapa, we came to tell you that danger comes from the east!”

pa ti tantan yi kata katip nima yi fana fana titi nan sip. Mikala yi wampa ni tiwa nan yi fana howa, “ama mi o! ama mi o! mi mi o akup!”

on Pilu yi kata katip nima yi fana howa ni nu: “a a! haso lo pilo sama ko uman okuta! haso lo pilo sama ko oalu! a a! mi yi lifu!”

nan yi laka nima mu Yani yi tiwa son tiwa ni nan. “tan pina o fana! haso nu yi lim sup?”

Yani yi hako howa ni ham howa yi fana pu.

“o fana!” Pilu yi fana.

Mikala yi hako ni Pilu. “molo o, yu yi usi ni sup?”

“mi yi lifu, wai!” Pilu yi fana mu nan. “oalu lo haso yi hua pu yi lim nu! oalu haso howa! mi yi laka mu nan! tan pina o, haso nu yi lim sup?”

Yani yi pilo isaka. “haso nu yi lim hin api wawa Fonya.”

“mi yi laka nima!”

“ha panu yi ika kokip,” Yani yi fana. “ha panu yi kata ika kokip ni yu.”

Mikala yi fana mu Pilu ni nu: “tan Pilu o umila! timona yi lim nu! mi mi o kapu!”

Pilu yi hiyi. “tata ti kapu yi pomo! tata ti usi yi kata! pa wawa yi wuka mu mi ni nu: oalu haso lo haso yi hua pu. pa wawa yi wuka mu mi ni nu: wop okuta haso lo nan yi polu lim nam. mi yi lifu! mi yi lifu! tata ta la, mi yi laka!”

“tan Pilu o!”

The women of the council quickly stood and spoke among themselves. Mikala clapped her hands and called, "My mothers! My mothers! Let's be quiet!"

But Pilu quickly stood and shouted, "Ha ha! Fire that looks like a spear! Fire that looks like a tree! Ha ha! I understand!"

He ran to Yani and took his hand. "Friend, tell me! Where is this fire?"

Yani stared at the big man and said nothing.

"Speak!" Pilu said.

Mikala looked at Pilu. "Child, what are you doing?"

"I understand, I do!" Pilu said to her. "A tree that fire does not consume is there! A great burning tree! I'm going to it! Friend, where is this fire?"

Yani looked fearful. "That fire is in the eastern land past Fonya."

"I'll run!"

"The smoke kills," Yani said. "The smoke will kill you."

Mikala said to Pilu, "Pilu, wait! Danger is there! Let's think!"

Pilu laughed. "The time for thinking is done! The time for doing has come! The goddess showed me a burning tree that fire does not consume. The goddess showed me a flaming sword that she plunged into the bowl. I understand! I understand! I'm going right away!"

"Pilu!"

on Pilu yi laka nima ti tom howa. wawa tom howa la, tan waya yi katip. hin an tofo panu yi poki ni tan waya nu. tan waya nu yi pilo isaka.

Pilu yi fana howa mu tan waya nu, “tan pina o, yu yi kata ti Fonya?”

pa omon lo katip anu molo sayo yi mim mu nan: “mi yi kata ti Fonya, wa, tan sasoka pu o.”

“nan yi lim sup?” Pilu yi fanupa nima.

Yani yi kata yip Pilu ti tom howa. “tan sasoka pu o, yu yi usi ni sup?”

“mi yi laka mu Fonya, wa!”

“on ha panu yi kalu ni yu.”

“mi o paku,” Pilu yi fana. “o wuka mu mi ni lompu mu Fonya.”

“tata nu la, Fonya yi no,” pa omon yi fana. “ha panu yi poki ni nan. haso yi kata mu nan.”

“pina wa! mi yi laka! o wuka ni lompu nu!”

Yani an tan waya yi wuka mu api. “o laka i mofu. o laka i hin atum nu. o laka mu tali howa nu.”

Mikala an Sakoya an Panini an pa nasa ti tantan pa yi kata nima ti tom howa.

“ama mi o katip pina!” Pilu yi fana howa. awan nan yi kun mim la, Pilu yi laka nima sap.

Mikala yi fana, “molo howa o!” nan yi ika sofa ni lasofu. “ama mi o, mi mi o fana ti nu. Yani o kata. ama mi o kata.” nan yi kapu lim tom howa ni nan nan.

But Pilu ran out of the big building. Outside the big building stood many people. Dust and black smoke covered these people. These people looked afraid.

Pilu shouted to these people, "Friends, do you come from Fonya?"

A grown woman who stood with three children replied, "Yes, we come from Fonya, stranger."

"Where is it?" Pilu quickly asked.

Yani came from the big building behind Pilu. "Stranger, what are you doing?"

"I'm going to Fonya, of course!"

"But the smoke will destroy you."

"We'll see," Pilu said. "Show me the way to Fonya."

"Fonya is no more," the woman said. "Smoke covered it. Fire's coming toward it."

"Great! I'm off! Show the way!"

Yani and several others pointed to the east. "Cross the river. Go through those fields. Go toward the mountains."

Mikala and Sakoya and Panini and the other women of the council came from the big building.

"My mothers, stay well!" Pilu shouted. Before they could respond, Pilu ran off.

Mikala said, "Big child!" She shrugged. "My mothers, let's discuss this. Yani, come. My mothers, come." She led them into the big building.

## 6.

Pilu yi laka nima mu api. Pilu yi saso pu ti haso howa yi saso pu ti ha panu lo kalu ni tan ni hupo. Pilu yi kapu pu ti kosa nu. nan yi pusa on tu usi na.

hapan ton nip la, nan yi laka. hapan si nip la, nan yi kata mu tantan wani. lim tantan wani nu la, nan yi hako ni tan waya lo laka mu lim nu tun mu lim nasa tun mu lim no. Pilu yi tika ni lafi ti tan yi fanupa ni nu: ‘tan pina o, yu yi usi ni sup?”

“o ika pu kani ni mi, ham howa o,” tan ti tantan wani yi fana nima mu Pilu. “mi mi o laka sap!”

“yu yi laka mu sup?”

“laka sap, laka sap!” nan yi fana howa. “tan yi fana ni nu: ha panu yi kata!”

“a a,” Pilu yi fana, “mi yi lofum tika ti nu ni saso. ha panu yi kata ti lim sup? tantan wani Fonya yi lim sup?”

“o nuna ni hako yu!” tan yi fana. “o hako mu api! tan waya yi kata ti api, tan waya yi fana fana ti ha panu lo kalu ni hupo ni tan. oku mi mi yi laka sap. o ika pu katip ni mi!”

tan nu yi ika nuna ni nan sip yi laka sap ti Pilu. Pilu yi tip. “a a,” nan yi fana mu nan sip, “mi yi laka pop lompu hum. tan waya yi laka pop lompu nu la, mi yi laka pop lompu nu. o laka sap ti mi!” nan yi fana howa mu tan waya lo kata woya ni nan. “mi yi laka son lano moa!”

tan waya yi hako ni ham howa yi fana fana mu nan, “koiko o laka pu mu api! lim api yi kokip!”

## 6.

Pilu ran east. Pilu did not know about the fire and did not know about the smoke that destroyed people and animals. Pilu did not think of these things. He was happy to again be doing.

The first day he walked. The second day he came to a village. In this village he saw many people who went here and there or nowhere. Pilu seized the arm of one and asked, "Friend, what are you doing?"

"Don't stop me, big man," the villager quickly said to Pilu. "We're going away!"

"Where are you going?"

"Away, away!" the person cried. "They say the smoke is coming!"

"Aha," Pilu said, "I want to know about this. Where does the smoke come from? Where is the village of Fonya?"

"Open your eyes!" the person said. "Look east! Many come from the east, many tell of smoke that kills animals and people. So we're going. Don't make me stay!"

This person freed himself and left Pilu. Pilu smiled. "Ha ha," he said to himself. "I'm going the right way. Many come this way, I'll go this way. Out of my way!" He shouted at people coming around him. "I take large steps!"

Many looked at the big man and chattered at him, "Crazy fellow, don't go east! In the east is death!"

“kokip yi ika pu isaka ni mi,” Pilu yi mim. “mi yi tua ha ipi mu ha panu, mi yi ika laka sap ni nan.”

“koiko o!” tan waya yi fana howa yi laka na.

hapan sayo nip la, Pilu yi laka sofa lim tali wani. lim kop nasa ti tali wani la, nan yi hako ni kosa panu fa hin atum sap. ha panu nu yi kata mani i hin atum mu apum. Pilu yi tip yi hako ni nan. “ho ho, mi yi hako ni yu, ha panu o! tata nu la, mi yi saso ni nu: Fonya yi lim nu. haso howa yi wawa Fonya. Pilu o laka!”

Pilu yi laka nima lim hin atum mu ha panu. hapan ton la, Pilu yi laka nima. nupa kata la, Pilu yi kani. nan yi hako lim nu ni hupo kokip waya. hupo waya yi fa hin. fun ti nan yi sofa lim ha. Pilu yi hako ni nan. tata pan la, Pilu yi laka nima na mu api. nan yi kani na. lim nu la, tan kokip waya yi fa hin. Pilu yi hako ni nan yi hako ni ha panu lo kata awan nan. “ho ho,” nan yi fana mu nan sip, “mi yi kapu pina pu, on mi yi lifu ni nu: ha panu yi kalu ni hupo nu ni tan nu. on mi yi lofum laka mu api. mi yi usi son sup ni nan?”

Pilu yi hako i hin atum. tali wani yi lim kop ato ti nan. Pilu yi hako ni nu: ha panu yi tiwana pu ni sofa ti tali wani nu. Pilu yi kapu pina ni nu: “mi o laka mu tali wani nu. mi yi laka sofa fa nan. mi son lompu nu yi katip sap ti ha panu. ho ho, Pilu o, yu yi kata saso waya!”

Pilu yi laka nima mu tali wani yi laka sofa fa nan. nan yi kata sofa ha panu. ha panu yi katip su Pilu yi lafi pu mu nan. Pilu yi hiyi yi laka mu api.

"Death doesn't scare me," Pilu replied. "I might blow at the smoke, I'll drive it off."

"Idiot!" they shouted and went.

The third day Pilu climbed into hills. On the other side of the hills he saw a black thing far away on the plain. This smoke slowly came across the plain toward the west. Pilu smiled and watched it. "Ho ho, I see you, smoke! Now I know where Fonya is. The big fire is beyond Fonya. Pilu, go on!"

Pilu ran into the plain toward the smoke. For one day Pilu ran. At nightfall, Pilu stopped. Here he saw many dead animals. Many animals were on the ground. Their feet were in the air. Pilu looked at them. Then Pilu again ran eastward. He again stopped. Here many dead people were on the ground. Pilu looked and saw the smoke coming before him. "Ho ho," he said to himself, "I'm not thinking well, but I understand this: the smoke killed these animals and people. However, I must go east. How will I do this?"

Pilu looked across the plain. There were hills at the north side of it. Pilu saw that the smoke did not touch the heights of those hills. Pilu thought well, "Let me go to those hills. I'll climb them. That way I'll keep away from the smoke. Ho ho, Pilu, you're getting smart!"

Pilu ran to the hills and climbed them. He came above the smoke. The smoke stayed below Pilu and did not reach him. Pilu laughed and headed east.

hin atum yi moa. tata howa la, Pilu yi laka nima. tali wani yi kata sofa na. ha panu yi kata sofa na la, Pilu yi laka sofa na. tali wani yi kata tali howa. tali howa yi lafi mu hin sap. Pilu yi katip laka. Pilu yi kata pu nuyayo. nupa kata la, Pilu yi kani fa tali howa. hap wani no yi sofa, ha panu yi poki ni ha opo, on ha pina saku yi fa sofa ti tali howa. Pilu yi fana mu ha papap, “pa wawa o fana mu mi. pa wawa o, mi yi kata. mi yi kata mu lim hum, sup?” tata pan la, nan yi kata owuya.

hakonu wawa yi kata pu.

Pilu yi kata yaowa. hap yi hap wani sofa i ha panu. “pa wawa yi fana pu mu mi,” Pilu yi fana. “mi yi lifu pu lifu ni fana ti pa wawa? mi yi laka pu laka pop lompu hum? mi yi saso pu. mi yi saso on ni nu: mi yi katip laka.”

Pilu yi laka nima. nan yi katip lim sofa ti tali howa wawa ha panu. nan yi hako i ha panu ni tantan wani puna, tun nan yi hako ni tan kokip ni hupo kokip. “waka wa,” Pilu yi fana. “o laka awan!”

hapan ton na la, Pilu yi laka nima mu api. tata pan la, nan yi hako ni kosa koko. tali howa panu yi lim api sap. ha panu howa yi kata ti tali howa panu nu, on tali howa panu nu yi hap sama ko hap apum. haso yi kata ti tali howa panu nu, haso yi sama hilu ko uman okuta tun ko wop okuta tun ko oalu haso. Pilu yi hako ni tali howa panu yi fana mu nan sip, “ho ho, oalu haso o! oalu yi haso. papinti ti oalu nu yi ha panu. on ha panu yi tawap ni hin atum, ha panu yi laka sofa na ko tali

The plain was wide. Pilu ran. The hills rose higher. The smoke rising, Pilu again ascended. The hills became mountains. The mountains reached to a far land. Pilu kept going. Pilu did not weary. At nightfall Pilu stopped on a mountain. There were no stars above, smoke covered the whole sky, but there was good enough air on the mountain height. Pilu said to the cold sky, "Goddess, speak to me. Goddess, I'm coming. Am I coming to the right land?" Then he slept.

A divine vision did not come.

Pilu awoke. The sun was a high little light through the smoke. "The goddess did not speak to me," Pilu said. "Do I understand the words of the goddess? Am I going the right way? I don't know. I only know this: I'll keep going."

Pilu ran. He stayed on the heights of the mountains above the smoke. He saw empty villages through the smoke, or saw dead people and dead animals. "Very bad," Pilu said. "Onward!"

One more day Pilu ran eastward. Then he saw a strange thing. A black mountain was far to the east. Great smoke came from this black mountain, but the black mountain shone like the western sun. Flames came from this black mountain, flames as straight as a spear or a sword or a burning tree. Pilu saw the black mountain and said to himself, "Ho ho, a burning tree! A tree burns. The leaves of the tree are smoke. But the smoke fills the plain, the smoke rises higher than the

howa nasa. mi yi lofum laka mu tali howa nu, on son sup?"

Pilu yi hako mu ato. nan yi hako ni nu: ha panu yi katip lim hin atum, ha panu yi katip fa tali howa. ha panu yi laka pu mu ato wawa tali howa. "a a," Pilu yi fana, "mi yi lifu!" tata ta la, Pilu yi laka mu ato yi laka mu kop ato ti tali howa. lim nu la, ha yi wuyi, ha yi pina. on hin suka yi lim nu, hin suka ti pa wawa. hin suka yi moa. hin suka yi haso. susu no yi lim nu. pinti no yi lim nu. on lim nu la, Pilu yi hako ni pipi waya lo pipi mu ato sap. nan yi hako ni himpo waya lo laka nima mu ato sap. "himpo an pipi yi laka nima ti ha panu," Pilu yi fana. "on mi yi laka mu nan! pa wawa yi fana mu mi. pa wawa yi lofum ni nu: mi o kata. o laka awan!"

hapan si la, Pilu yi laka nima mu tali howa panu lo ua haso lim ha. Pilu yi lofum hua ni susu, on mofu wani waya pu yi lim nu. susu ti mofu wani nu yi pina pu mu oso ti Pilu. Pilu yi hua pu. pinti wani yi lim nu. Pilu yi tika ni pinti, on tofo panu waka yi poki ni pinti nu. Pilu yi hua pu. Pilu yi poyiya pi hua no. on Pilu yi katip laka nima mu tali howa panu.

kata nupa la, Pilu yi fana mu ha, "pa wawa o fana mu mi! pa wawa o, mi yi usi pu usi hum? pa wawa o, mi yi nuyayo, mi yi poyiya pi hua no, mi yi poyiya pi susu no. pa wawa o fana mu mi." tata wani la, Pilu yi polu fa hin ni nan sip yi kata owuya.

hakonu no yi kata mu nan.

mountains. I want to go to that mountain, but how?"

Pilu looked north. He saw that the smoke stayed in the plain, the smoke stayed on the mountains. The smoke did not reach north beyond the mountains. "Aha," Pilu said, "I understand!" Immediately Pilu went north to the north side of the mountain. Here the air was clean, the air was good. But here was desert, the desert of the goddess. The desert was wide. The desert was hot. No water was there. No plants were there. But there Pilu saw many bird flying to the far north. He saw many animals running to the far north. "The animals and birds flee from the smoke," Pilu said. "But I'm going toward it! The goddess spoke to me. The goddess wants me to come. Onward!"

For two days Pilu ran toward the black mountain that threw flames into the air. Pilu was thirsty, but there were few streams there. The water of those streams was not good to Pilu's mouth. Pilu did not drink. Few plants were there. Pilu picked the plants, but nasty black stuff covered these plants. Pilu did not eat. Pilu was hungry. But Pilu kept running toward the black mountain.

At night Pilu said to the sky, "Goddess, speak to me! Goddess, am I doing right? Goddess, I'm tired, I'm hungry, I'm thirsty. Goddess, speak to me." Soon Pilu lay down on the ground and fell asleep.

No vision came to him.

kata ti hap la, Pilu yi yaowa yi fana mu nan sip, “u, pa wawa yi fana pu mu mi. pa wawa yi fana ni no. on tata yip la, pa wawa yi fana wa mu mi. on tali howa panu yi ika laka ni ha panu lo kalu ni opo. o laka awan!”

Pilu yi laka awan.

tata pan la, ha panu yi kata lim kop nu ti tali howa. Pilu yi laka yun na mu ha noka. tata howa la, ha panu yi kata yun na ti tali howa. Pilu yi laka yun na. tata nu la, nan yi laka nima lim tali wani. susu no yi lim nu. hua no yi lim nu. “a a, mi yi nawa!” Pilu yi fana howa. “tali howa panu o, mi yi kata mu yu, wa!”

tata pan la, Pilu yi kata lim sofa ti tali wani. nan yi hayi ni hopu howa lo pakip ni hin. “ho ho,” Pilu yi fana mu nan sip, “mi yi kop tali howa nu. mi yi lofum laka sofa na.” nan yi aka laka sofa na mu sofa ti tali wani. lim nu la, hopu yi howa na. Pilu yi hako ni tali howa awan. nan yi hako wawa tali howa nu ni ha panu waya. “u, yu yi wawa tali howa nu, tali howa lo haso,” nan yi fana. “mi yi lofum laka sofa na.” Pilu yi aka laka sofa na ni tali howa. tata howa la, nan yi laka mu sofa ti tali howa nu. lim nu la, nan yi hako ni tali howa panu su lo ua haso lim ha. “tali howa haso o, yu yi lim nu! mi yi ha na. u, mi ni lofum usi ni sup?”

Pilu yi hako woya yi hako ni papinti ni wop on. tata pan la, nan yi laka sofa mu wop howa.

lim nu la, nan yi hako yun yi hako ni moyi. moyi nu yi moa on nan yi moa ta ko moyi moa. moyi nu yi titi wop waya. supap yi woya moyi nu.

At the coming of day, Pilu awoke and said to himself, "Well, the goddess isn't speaking to me. The goddess says nothing. But once the goddess did indeed speak to me. But the black mountain sends smoke that destroys everything. Onward!"

Pilu went on.

Then the smoke came to this side of the mountains. Pilu again descended to clear air. For a long time the smoke again fell from the mountain. Pilu went further down. Then he ran into some hills. There was no water. There was no food. "Ha ha, I'm strong!" Pilu shouted. "Black mountain, I'll come to you!"

Then Pilu came to high hill. He heard a great noise that shook the earth. "Ho ho," Pilu said to himself, "I'm near that mountain. I must go up again." He climbed toward the peak of the hills. Here the noise was louder. Pilu looked at the mountains ahead. Beyond them he saw a lot of smoke. "So you're beyond those mountains, burning mountain," he said. "I must climb up again." Pilu again climbed the mountains. A long while he went toward the peak of that mountain. From here he saw the black mountain below that threw flames into the air. "Burning mountain, there you are! I breathe again. Well, what should I do?"

Pilu looked around and saw only grass and rocks. Then he climbed a big rock.

Here he looked down and saw a lake. This lake was wide but it was less wide than the ocean. This lake was between many rocks. Ice surrounded the lake.

tata nu soto la, Pilu yi hako ni sawosu on, nan yi hako pu ni supap. nan yi fana mu nan sip, “a a, wop waya nu yi sup?” nan yi laka mu moyi yi kata mu supap. nan yi tiwana ni supap yi fana howa, “u ho!” Nan yi sila yip. “wop sawo nu yi papap wa!” nan yi tiwana na ni supap. nan yi wampa ni supap. supap yi faka yi laka yun. “u ho!” Pilu yi fana howa, “wop sawo nu yi imana!”

kapu yi kata lim kapu ti Pilu. nan yi hiyi. “moyi yi sup?” nan yi fana mu nan sip. “moyi yi susu lim nam ti hin. nam nu yi ti wop sawo imana. a a!”

Pilu yi hako howa ni moyi nu. tata pan la, nan yi hako ni tali howa panu lo ua ni haso lim ha. moyi yi sofa tali howa nu. “a a!” Pilu yi fana howa.

Pilu yi laka nima pop supap ti moyi mu tali howa panu. tata opo la, ha panu yi kata na, on Pilu yi laka awan. tata pomo la, nan yi katip fa supap sofa tali howa panu. lim nu la, supap yi kata susu pi haso ti tali howa panu. susu yi susu ti supap mu tali howa panu. Pilu yi tipita fa supap yi hiyi. “pa wawa o, mi yi lifu! mi yi kapu pina!” tata pan la, nan yi laka yun pi supap. “u u!” nan yi fana howa. nan yi laka yun mu tali howa panu. nan yi laka yun mu haso ti tali howa panu.

Tata ta la, Pilu yi tiwa ni wop howa yi ika kani ni nan sip. “u,” nan yi fana, “tan o tipita pu fa wop sawo.” nan yi laka mani mu sofa ti supap. “Pilu o amanya ni yu! tata nu soto la, yu yi hito pu. fokala yi katip ni fokala. o kapu!”

Till then Pilu had seen only snow, not ice. He said to himself, "Ha ha, what are these rocks?" He went toward the lake and came to the ice. He touched the ice and cried, "Hui!" He jumped back. "This white rock is very cold!" He again touched the ice. He hit the ice. The ice cracked and fell. "Well!" Pilu shouted, "this white rock is very fragile!"

A thought came to Pilu's mind. He laughed. "What is a lake?" he said to himself. "A lake is water in a bowl of earth. This bowl is of fragile white stone. Ha ha!"

Pilu looked at the lake. Then he looked at the black mountain that threw flames into the air. The lake was above the mountain. "Ha ha!" Pilu cried.

Pilu ran along the lake-ice toward the black mountain. The smoke came closer, but Pilu went on. He stayed on the ice above the black mountain. Here the ice was melting because of the heat of the black mountain. Water flowed from the ice toward the black mountain. Pilu danced on the ice and laughed. "Goddess, I understand! I'm thinking good!" Then he fell on the ice. "Uh oh!" he cried. He fell toward the black mountain. He fell toward the flames of the black mountain.

Pilu immediately grabbed a big rock and stopped himself. "Well," he said, "Man, don't dance on white stone." He slowly went to the top of the ice. "Pilu, look out! You haven't won yet. It's still a battle. Think!"

Pilu yi laka amanya mu susu lo susu ti supap. nan yi hako ni moyi yi hako ni tali howa panu. nan yi hako ni nu: su supap la, lompu yi laka yun mu tali howa panu. lompu nu yi laka yun mu haso ti tali howa panu. “a a, mi yi lifu,” Pilu yi fana.

on ha panu yi kata nima mu Pilu. hatata sukup yi kata nima mu Pilu. “nima, o usi nima,” Pilu yi fana. nan yi honyo ni nu: kapu nan yi pakip. lano nan yi pakip. lafi nan yi kata nawa ta. “nima,” nan yi fana. “pa wawa o hoka ni mi!”

Pilu yi wampa howa ni supap. supap yi fukana yi ika laka ni hopu. Pilu yi wampa howa na ni supap. susu yi kata nima ti fukana ti supap. susu yi susu fa fun ti Pilu yi ika pakip ni fun ti Pilu. “o wampa na!” Pilu yi fana. tata sayo nip la, nan yi wampa howa ni supap.

fukana waya yi kata lim supap. hopu howa yi kata ti moyi. Pilu yi tip. tata pan la, Pilu yi tip pu yi sila nima mu kop.

supap yi faka. supap yi laka yun son hopu howa. susu ti moyi yi susu nima mu tali howa panu.

Pilu yi hako. tata pan la, isaka yi kata lim kapu ti Pilu. “susu anu haso, u ho!” nan yi fana. Pilu yi aka laka nima sap.

fun ti Pilu yi laka waka fa supap. on Pilu yi laka nima sap. tata sama la, Pilu yi kata mu sofa ti tali howa, susu yi kata mu haso ti tali howa panu.

Pilu carefully went to the water that flowed from the ice. He looked at the lake and looked at the black mountain. He saw that a path went under the ice toward the black mountain. This path fell toward the fire of the black mountain. “Ha ha, I see,” Pilu said.

But the smoke rapidly approached Pilu. A terrible stench rapidly came to Pilu. “Quick, act fast,” Pilu said. He felt his head wobble. His legs trembled. His arms grew weak. “Quick,” he said. “Goddess, help me!”

Pilu struck the ice a great blow. The ice cracked and sent out a noise. Pilu again struck the ice. Water came rapidly from the cracks in the ice. Water flowed onto Pilu’s feet and made them shiver. “Strike again!” Pilu said. A third time he struck the ice a great blow.

Many cracks appeared in the ice. A great noise came from the lake. Pilu smiled. Then Pilu stopped smiling and hastily leaped aside.

The ice broke. The ice fell with a great noise. The water of the lake rapidly poured toward the black mountain.

Pilu watched. Fear came into Pilu’s mind. “Water and fire, uh oh!” he said. Pilu began to run away.

Pilu’s feet slipped on the ice. But Pilu ran. At the very moment Pilu came to the top of the mountain, the water hit the flames of the black mountain.

haso ti tali howa yi kata huna. ha susu yi poki ni nan. ha sofa yi kata panu wa. hopu howa yi kata ti tali howa. hin yi pakip. Pilu yi laka nima na.

tata ta la, hopu howa yi laka lim ha sofa. tali howa panu yi faka nima. wop waya yi pipi i ha. wampa ti ha yi wampa ni hin ni tali howa waya ni Pilu. Pilu yi pipi i ha mu hin. tata pan la, haso yi laka lim ha sofa. on susu yi katip susu ti moyi mu tali howa panu. tata nu la, haso yi kata pu. ha susu yi tawap ni ha sofa yi poki ni tali howa waya.

tata howa la, Pilu yi fa hin. tata howa la, Pilu yi lampa pu. susu supap yi laka yun fa hin. susu supap yi laka yun fa Pilu.

tata pan la, Pilu yi nuna ni hako si nan. hin opo yi pilo sama ko kikata sawo. Pilu yi ika kata katip ni nan sip. nan yi hako woya.

moyi yi huna. tali howa panu yi huna.

holo yi titi tali howa waya. Pilu yi hako i holo nu ni hin suka.

tata pan la, ha ha yi kata. ha ha yi kata ti moyi puna. ha ha yi ika laka sap ni ha panu hatata. ha panu hatata yi laka lim ha sofa. ha ha tawap ti susu yi kata ti moyi puna. ha ha tawap ti susu yi laka i holo titi tali howa yi kata lim hin suka.

susuyun yi laka yun ti ha ha fa hin suka.

Pilu yi kata tuma fa hin. susuyun yi laka yun fa nan. tata howa la, Pilu yi hako ni susuyun lo laka yun. Pilu yi hua ni susuyun nu. Pilu yi honyo ni nawa lo tawap ni alimsa nan. Pilu yi ika kata katip ni nan sip.

The flames of the black mountain vanished. Steam hid them. The sky grew very black. A huge noise came from the mountain. The earth shook. Pilu ran faster.

Suddenly a great noise came from the sky. The black mountain exploded. Rocks flew through the air. A blow from the air struck the earth and the mountains and Pilu. Pilu flew through the air to the ground. Then flames shot into the sky. But water kept flowing from the lake into the black mountain. No more flames came. Steam filled the sky and hid the mountains.

For a long while Pilu was on the ground. For a long while Pilu did not move. Icy water fell on the ground. Icy water fell on Pilu.

Then Pilu opened his eyes. The whole land looked like white cloth. Pilu made himself stand up. He looked around.

The lake was gone. The black mountain was gone.

There was a gap between the mountains. Pilu saw the desert through the gap.

Then wind came. A great wind came from the empty lake. The wind blew off the stinking smoke. The stinking smoke went into the sky. A wind full of water came from the empty lake. A wind full of water went through the gap between the mountains and came into the desert.

Rain fell from the wind into the desert.

Pilu sat on the ground. Rain fell on him. For a long time Pilu watched the rain falling. Pilu drank the rain. Pilu felt the strength that filled his body. Pilu stood up.

ha ha yi laka i holo titi tali howa lim hin suka. tata pomo la, susuyun yi laka yun pu ti ha sofa. ha sofa yi kata noka. kosa wawa yi kata lim ha sofa, kosa lo pilo sama ko uman yoyu towa yi kata lim ha sofa, lompu yoyu ti moyi puna mu hin suka, lompu towa sama ko kikata alimsa towa ti pa wawa ti hakonu owuya ti Pilu.

Pilu yi hako mu hin suka. nan yi hako ni nun: tata nu la, pipi yi pipi pu. pipi yi kata mu hin yi hua ni susu. nan yi hako ni nun: tata nu la, himpo yi laka nima sap pu. himpo yi kata mu mofu wani lim hin suka yi hua ni susu ti nan.

“a a,” Pilu yi fana. “pa wawa yi pusa! tata nu la, susu yi kata mu hin nan. tata nu la, hin suka ti pa wawa yi ika kata na ni pinti ni papinti ni oalu waya. tata nu la, hin suka ti pa wawa yi po na. pa wawa o po pusa!”

tata pan la, Pilu yi hako ni hin panu ti tali howa lo haso. hin nu yi panu yi pilo sama ko kosa kokip. opo yi panu. haso yi haso soto lim nu. on susu yi susu ti tali howa lim hin panu. mofu wani waya yi susu lim nu.

“hin panu o!” Pilu yi fana howa. “tali howa yi kalu ni yu, on yu yi po na! susu yi kata lim yu, susu yi ika laka ni panu kokip. tata nu la, ha panu no yi lim nu. tata nu la, ha panu yi kalu pu ni po. tata wani la, yu yi po na.”

Pilu yi fana mu nan sip ni nu: “tata nu la, mi yi poyiya pi hua no. Pilu o laka mu Hakapa! ama Mikala yi tua mu yu ni hua pina.”

Pilu yi lika mu apum ni tapa nan yi aka laka.

The wind went through the gap in the mountains into the desert. Finally rain no longer fell from the sky. The sky cleared. A divine thing appeared in the sky, a thing that looked like a colored bow appeared in the sky, a curving path from the wide empty lake to the desert, a path as colorful as the gown of the goddess of Pilu's dreams.

Pilu looked to the desert. He saw this: the birds weren't flying. The birds had landed on the earth and were drinking the water. He saw this: the animals did not flee. The animals came to the streams in the desert and drank their water.

"Aha," Pilu said. "The goddess is happy! Water has come into her land. Now the desert of the goddess will again have plants and grass and trees. Now the desert of the goddess will live again. Goddess, be happy!"

Then Pilu looked at the black earth of the burning mountain. That earth was black and looked like a dead thing. Everything was black. Flames still burned there. But water flowed from the mountain into the black earth. Here were many streams.

"Black land!" Pilu shouted. "The mountain destroyed you, but you will live again! Water will come to you, water will wipe away the deadly blackness. Now no smoke is here. Now smoke does not destroy life. Soon you'll live again."

Pilu said to himself, "Now I'm hungry. Pilu, go to Hakapa! Mother Mikala will give you a good meal."

Pilu turned his nose to the west and started off.

## Pilu an tan wawa

Pilu yi laka i tali howa mu Hakapa lo tantan kapu ti Saloni. tali howa yi sofa yi tiwa ni wop waya ni oalu waya. himpo waya pu yi lim hin nu. yomi waya pu yi lim hin nu. Pilu yi poyiya pi hua no. tata howa la, Pilu yi laka yi hua pu. “ho ho,” Pilu yi fana mu nan sip, “tata wani la, mi yi lofum hua tun mi yi kata wani. hua yi lim sup?”

nupa yi kata la, Pilu yi polu fa hin ni nan sip. nan yi hako ni hap wani lim ha sofa. mina no yi lim ha sofa. Pilu yi poyiya waya pi hua no. nan yi polu fa alimsa nan ni tiwa yi fana ni nu: “hapan kata la, mi yi paku ni hua tun mi yi kata kokip. hap wani o wuka mu mi ni hua!” tata pan la, nan yi kata owuya.

hakonu owuya yi kata mu Pilu owuya. Pilu yi hako ni holo lim tali howa. Pilu yi hako ni ha panu lo kata ti holo nu. Pilu yi tapa ni hua haso. Pilu yi kata kop holo ti tali howa. tata ta la, tan yi kata ti holo. tan nu yi howa, tan nu yi omon waya, tan nu yi tiwa ni yoyu sawo yi tiwa ni won lo tipita fa tiwa ti tan nu. tan nu yi ua ni won. won yi pipi i ha mu Pilu. tan nu yi fana howa ni nu: “o tika ni nan tun o kata kokip!” Pilu yi tika ni won. tata ta la, Pilu yi kata yaowa.

hap yi lim ha sofa. hapan yi kata haso soto. Pilu yi fana mu nan sip, “Pilu o, hakonu owuya nu yi samani ni sup? mi yi saso on ni nu: mi yi poyiya pi hua no! Pilu o laka.” Pilu yi kata katip yi aka laka.

## Pilu and the Priest

Pilu went through the mountains toward Hakapa, the capital of Saloni. The mountains were high and had many rocks and trees. Not many animals were there. Not much fruit was there. Pilu was hungry. For a long while, Pilu walked and did not eat. "Ho ho," Pilu said to himself, "Soon I must eat or I'll waste away. Where is food?"

At night's coming, Pilu laid himself on the ground. He looked at the stars in the sky. There was no moon in the sky. Pilu was very hungry. He put a hand on his stomach and said, "At dawn I will find food or die. Stars, show me food!" Then he slept.

A dream came to Pilu sleeping. Pilu saw a cave in a mountain. Pilu saw smoke come from this cave. Pilu smelled food cooking. Pilu came up beside the cave. Suddenly someone came out of the cave. This person was very big, this person was very old, this person had white hair and held a reptile that danced on his hand. The man threw the reptile. The reptile flew through the air toward Pilu. The person shouted, "Catch it or die!" Pilu caught the reptile. At that moment, Pilu awoke.

The sun was in the sky. The day was already warm. Pilu said to himself, "Pilu, what does this dream mean? I only know that I'm hungry! Pilu, go." Pilu stood up and began to walk.

Pilu yi paku ni mofu wani yi hua ni susu waya. “a a,” nan yi fana mu nan sip, “susu pina! mi yi kata sap. susu yi lim nu la, oku hua yi lim nu. Pilu o paku!” Pilu yi laka. Pilu yi hako ni oalu. Pilu yi paku ni yomi wop yi faka ni yomi wop yi hua ni nan. “hua pina!” nan yi fana. “on hua wani! Pilu o paku ni na!” Pilu yi laka awan. nan yi hako ni hin. Pilu yi hako ni tim ti himpo wani. “himpo wani o, mi yi kata mu yu!” Pilu yi laka pop tim ti himpo wani. tata howa la, nan yi laka pop tim ti himpo wani, on nan yi hako pu ni himpo wani. “himpo wani o, yu yi saso!” Pilu yi fana. “yu yi laka sap. yu yi poki ni yu sip. mi yi hako pu ni yu. on himpo wani yi lim nu la, oku kosa hua yi lim nu. on lim sup?” Pilu yi laka awan. nan yi hako ni hin yi hako ni oalu yi hako ni ha sofa.

tata howa yi laka. Pilu yi kata lim hin nuna lo tiwa ni oalu no. Pilu yi tapa. Pilu yi tapa ni kosa hatata. “ho waka, kosa hatata yi sup? hatata waka nu yi sama ko kosa kokip. kosa kokip yi samani ni nu: tata yip la, kosa po yi lim nu. Pilu o paku ni kosa kokip!”

Pilu yi hako woya ni hin nu. tata howa la, Pilu yi hako. Pilu yi paku ni kosa no. on hatata yi kata howa na. Pilu yi laka nima mu oalu lim kop nasa ti hin nuna. lim nu la, Pilu yi paku ni hatata nu. hatata nu yi kata ti tan kokip. tan kokip nu yi tan howa yi tan omon waya. tan kokip nu yi tiwa ni yoyu sawo. “ho ho,” Pilu yi fana howa, “yu yi tan nu ti hakonu owuya mi! on yu yi kokip! yu yi kokip la, mi yi tika ni won nu son sup? ho waka! tata sama la, mi yi poyiya pi hua no. u, tan

Pilu found a stream and drank a lot of water. "Aha," he said to himself, "good water! I've come a long way. If there's water here, then there's food here. Pilu, search!" Pilu went. Pilu saw trees. Pilu found nuts and broke the nuts and ate them. "Good food!" he said. "But little food! Pilu, find more!" Pilu went on. He looked at the ground. Pilu saw tracks of a small animal. "Little beast, I'm coming at you!" Pilu followed the tracks of the small animal. For a long time he followed the tracks of the small animal, but did not see the small animal. "Little beast, you are smart!" Pilu said. "You run away. You hide yourself. I don't see you. But if little beasts are here, edible things are here. But where?" Pilu went on. He watched the ground and the trees and the sky.

A long while passed. Pilu came to a glade with no trees. Pilu sniffed. Pilu sniffed something that smelled bad. "Whew, what is that stinky thing? This stink is like a dead thing. A dead thing means that a living thing was once here. Pilu, find the dead thing!"

Pilu looked around the place. Pilu looked a long time. Pilu found nothing. But the bad smell grew stronger. Pilu ran to a tree on the other side of the glade. Here Pilu found the stink. The stink came from a dead man. This dead man was a big and very old man. This dead man had white hair. "Ho ho," Pilu cried, "you are the man of my dream! But you're dead! If you're dead, how will I catch that reptile? Rats! Meanwhile, I'm starving. Well, the old man shouldn't stay here.

omon yi lofum pu katip lim nu. tan kokip yi lofum tuma su hin. mi yi poki son hin ni nan."

Pilu yi sali ni holo lim hin. nan yi fali mu holo nu ni tan kokip. nan yi polu lim holo nu ni tan kokip yi poki son hin ni nan. "tan omon o, mi yi lofum ni nu: o katip pusa lim nu. o laka pusa wawa ha sofa."

Pilu yi laka ti tan omon kokip yi hako i oalu waya. hua no yi lim nu. Pilu yi hayi ni hopu ti susu. nan yi laka mu hopu nu yi paku ni mofu wani. "u, mi yi kun hua ni susu nu," Pilu yi fana yi polu yun ni nan sip yi hua ni susu. tata ta la, nan yi hayi ni fana ti pipi. nan yi hako. nan yi paku ni pipi sawo titi uman ti oalu sofa. pipi sawo nu yi hako ni Pilu. pipi sawo nu yi lika ni kapu nan yi fana haya. "pipi sawo o, yu yi fana pu fana mu mi?" Pilu yi fanupa. pipi sawo yi lika ni alimsa nan yi hako na ni Pilu yi fana haya na. "ho ho, pipi sawo o, mi yi lifu! pipi sawo o wili!"

pipi sawo yi pipi i oalu. Pilu yi laka yip nan. pipi yi pipi nima i oalu. Pilu yi laka nima na yip nan. nan nan yi laka kop hin papinti. nan nan yi laka kop moyi wani. pipi sawo yi katip pipi. Pilu yi katip laka yip nan. tata howa la, nan nan yi laka. tata pomo la, pipi sawo yi kani lim oalu pan tonap wop ti tali howa. holo yi lim tonap wop. Pilu yi kani yi ha. "pipi o, mi yi haniko mu yu! holo nu yi sama ko holo ti hakonu owuya mi. on ha panu yi kata pu ti nan. holo nu ti tali howa yi tom ti tan omon kokip nu tun sup? mi yi hako." pipi sawo yi fana haya yi pipi sap.

The old man should lie under the ground. I'll bury him."

Pilu dug a hole in the ground. He carried the dead man to the hole. He put the dead man into the hole and covered him with dirt. "Old man, I hope you stay peaceful here. Go well beyond the sky."

Pilu left the dead old man and looked through the trees. There was no food here. Pilu heard the sound of water. He walked toward the noise and found a stream. "Well, I can drink this water," Pilu said and bent down and drank the water. Suddenly he heard the twitter of birds. He looked. He found a white bird in the branches of a tall tree. The white bird looked at Pilu. The white bird turned its head and sang. "White bird, are you talking to me?" Pilu asked. The white bird turned his head and again looked at Pilu and again sang. "Ho ho, white bird, I understand! Hello, white bird!"

The white bird flew through the trees. Pilu followed it. The bird flew fast through the trees. Pilu ran faster behind it. They came to a meadow. They went beside a pond. The white bird kept flying. Pilu kept following it. They went a long time. At last, the white bird stopped in a tree near the stone wall of a mountain. There was a hole in the rock wall. Pilu stopped and panted. "Bird, I thank you! This cave is the same cave as in my dream. But no smoke comes from it. Was this cave the home of the dead old man? I'll see." The white bird sang and flew away.

Pilu yi laka i holo ti tali howa. inasu ti tali howa yi papap. inasu ti tali howa yi susu. susu yi susu wani yun ti tonap wop. Pilu yi paku ni wop atum. papinti yi fa wop atum nu. kikata yi fa papinti nu. “a a,” Pilu yi fana, “nan nu yi top owuya ti tan omon. mi yi hako na.” Pilu yi paku ni timsa si ti papinti. tim yi fa papinti nu. tata no la, Pilu yi hako ni tim ni timsa. on Pilu yi honyo ni akipi lim inasu nan sip. “kosa nu yi akipi,” Pilu yi fana mu nan sip. “kosa nu yi howa.” Pilu yi hako ni papinti ti tim. tata pan la, nan yi polu lim kikata alimsa nan ni timsa si. “Mi yi lifu pu ni nan,” Pilu yi fana, “on tan omon nu yi amanya ni nan. tata nu la, mi yi amanya ni nan, on mi yi saso pu pi sup.” Pilu yi laka i holo ti tali howa mu hap.

fana haya ti pipi yi kata ti oalu on Pilu yi hako pu ni pipi. Pilu yi laka mu fana haya. nan yi paku ni yomi wop lim oalu. “ho pina!” Pilu yi fana yi hua ni yomi wop. tata pan la, Pilu yi hayi ni fana haya ti pipi sap na. nan yi laka mu fana haya yi paku ni oalu wani lo tiwa ni yomi waya. “ho pina pina!” Pilu yi fana yi hua ni yomi. “tata nu la, mi yi honyo lim inasu mi ni nawa.” nan yi laka mu moyi wani yi hua ni susu. “tata nu la, mi yi honyo lim inasu mi ni pina.” nupa kata la, Pilu yi polu fa hin ni nan sip yi nuna ni timsa ton.

Pilu yi hako ni tim ti papinti yi lika ni papinti. nan yi hako la, tim ti papinti nu yi kata howa yi kata howa na yi kata howa na wa. tim yi kata oalu waya. Pilu yi laka yun titi oalu. tan omon kokip nu yi kata i oalu. tan omon yi lafi mu Pilu ni tiwa yi lika ni papinti. oalu

Pilu went through the mountain opening. It was cold inside the mountain. It was damp inside the mountain. Water dripped from the stone walls. Pilu found a flat rock. There was straw on this flat rock. There was a cloth on the straw. "Ha ha," Pilu said, "this is the old man's bed. I'll look some more." Pilu found two paper books. There was writing on the pages. Pilu had never seen writing and books. But Pilu felt awe. "These things are wonders," Pilu said to himself. "These things are important." Pilu looked at the written pages. Then he put the two books into his shirt. "I don't understand them," Pilu said, "but the old man cared for them. Now I'll care for them, though I don't know why." Pilu went through the hole in the mountain to the light.

Birdsong came through the trees but Pilu did not see the birds. Pilu walked toward the singing. He found nuts in the trees. "Great!" Pilu said and ate the nuts. Then Pilu heard singing from more distant birds. He walked toward the singing and found bushes with lots of berries. "Wonderful!" Pilu said and ate the berries. "Now I feel inner strength." He went to a pond and drank. "Now I feel better inside." At nightfall, Pilu laid himself on the ground and opened one of the books.

Pilu looked at the writing on the pages and turned the pages. While he looked, the writing on the pages grew bigger and bigger. The writing became many trees. Pilu fell into the trees. The dead old man came through the trees. The old man reached a hand to Pilu

waya an Pilu yi pipi yi laka yun. Pilu yi kata mu tom howa. oalu sawo waya yi poki ni tom howa nu. tom howa nu yi tiwa ni holo waya. tan waya yi kata ti holo waya. tan waya yi tiwa ni kikata alimsa sawo. tan waya yi laka awan tom howa. tan nu yi kata tuma fa hin. tan nu yi katip yip nan. tan howa yi kata ti tom howa. tan howa nu yi tiwa ni kikata alimsa lonu. tan howa yi tiwa ni wop okuta ni won towa. tan howa nu yi laka i tan waya yi kata mu Pilu. tan howa yi tip waka. tan howa yi okuta son wop okuta ni won towa. won towa yi kotilo yi kata kokip. tan howa yi anaka ni won towa. nan yi tika ti won towa ni isin towa howa. nan yi ika laka yun ni won kokip. susu lonu yi susu ti tiwa nan. tan howa yi hua son yoyu oso ni susu lonu ti tiwa nan. tan waya yi fana howa ni nu: *"ma na! ma na! ma na!"* tan howa yi polu sofa ni isin. tata nu la, nan yi faka fa hin ni nan. pipi lonu yi kata ti isin faka. pipi lonu yi kotilo. ham howa yi sikosa son fun nan yi pipi.

Pilu yi pomo ni timsa. nan yi hako ni ha sofa. tata pan la, nan yi hako na ni timsa. "a a," Pilu yi fana, "sup yi lim kosa nu? tim nu yi sup? tata no la, mi yi hako ni tim sama lo tika ni kapu mi. tata no la, mi yi hako ni tim lo kata oalu waya. tan omon yi sup? tan yi tika ni mi. tan yi ika laka ni mi. u, mi yi nuyayo. tan omon yi lofum umila. tata nu la, Pilu o owuya."

Pilu yi owuya. hakonu owuya no yi kata mu Pilu. Pilu yi owuya pina. hap yi kata la, Pilu yi kata yaowa

and turned the pages. Pilu and the trees flew and fell. Pilu came to a mansion. White trees covered this mansion. The mansion had many doors. Many people came out of the doors. The people wore white gowns. They walked before the mansion. Some sat on the ground. Others stood behind them. A big man came out of the mansion. This big man wore a red robe. The big man held a knife and a colored snake. The big man walked through the people and came toward Pilu. The big man smiled wickedly. The big man cut the colored snake with the knife. The snake wept and died. The big man tore open the colored snake. He took a huge colored egg out of the colored snake. He dropped the dead snake. Blood flowed from his hands. The big man licked the blood from his hands with his tongue. The people shouted, *"Ma na! Ma na! Ma na!"* The big man held the egg up high. Then he smashed it on the earth. A red bird came out of the shattered egg. The red bird wept. The big man crushed the bird with his foot.

Pilu closed the book. He looked at the sky. Then he looked at the book again. "Ah," Pilu said, "what is this thing? What are these marks? I never saw such marks that seized my brain. I never saw marks that became a forest. Who was that old man? Someone grabs me. Someone makes me go. Well, I'm tired. The old man will have to wait. Now, Pilu, go to sleep."

Pilu slept. No dream came to Pilu. Pilu slept well. At dawn Pilu awoke and stood. "Great!" he said. "I slept

yi kata katip. “pina wa!” nan yi fana. “mi yi owuya pina. mi yi hako pu ni hakonu na. tata nu la, mi yi nawa. mi yi lifu pu ni timsa nu, on mi yi katip tiwa ni nan. Pilu o laka!”

Pilu yi hua ni susu ni yomi. “mi yi lofum laka mu lim sup?” Pilu yi fanupa. “mi yi laka pu laka mu api? mi yi laka pu laka mu ato? u, Hakapa yi lim apum yi lim aum. mi yi lifu pu ni timsa nu. mi yi lifu pu ni tan omon nu. Pilu o laka mu Hakapa.”

Pilu yi katip laka mu apum. tata howa la, nan yi laka. tata pomo la, Pilu yi laka i tali wani yi laka i hin oalu yi kata lim hin atum. tan waya lo usi yi lim hin atum. Pilu yi laka mu tan ton. tan nu yi ham molo lo usi tu ika uo ni wanan. “tan pina o!” Pilu yi fana howa mu ham nu. “tan pina o wili! mi yi kata ti hin sap yi laka mu tantan howa Hakapa. mi yi laka hum pu hum?”

ham molo yi kata katip hilu yi hako ni Pilu. nan yi tiwa ni usila lo okuta ni hin. “tan pina o wili!” nan yi fana howa. “yu yi sup?”

“mi yi Pilu. tata wani yip la, mi yi laka ti Hakapa tu kani ni ha panu kalu nu.”

“a a,” ham molo yi fana, “yu yi fana pu fana ni nu? ha panu nu yi waka, wa. tan waya lim nu yi kata kokip pi ha panu nu. ama pa mi yi kata kokip. on tata pan la, ha panu yi laka sap. tata nu la, ha panu no yi lim nu. on yu yi ika laka pu ni nan. tan wawa mi yi ika laka ni nan.”

“mi yi ika laka ni nan, wa,” Pilu napata yi mim.

well. I didn't have another vision. I'm strong now. I don't understand these books, but I'll keep them. Pilu, let's go!"

Pilu drank and ate fruit. "Where should I go?" Pilu asked. "Should I go east? Should I go north? Well, Hakapa is in the south and west. I don't understand these books. I don't understand the old man. Pilu, go to Hakapa."

Pilu continued westward. He walked a long time. At last Pilu came through hills and a forest and came to a plain. Several people worked in the plain. Pilu went to one person. This person was a young man who worked cultivating grain. "Friend!" Pilu shouted to this youth. "Friend, greetings! I come from a far land and am going to the city Hakapa. Am I going the right way?"

The youth stood up straight and looked at Pilu. He held a tool to hoe the soil. "Friend, greetings!" he cried. "Who are you?"

"I am Pilu. A little while ago I left Hakapa to stop that poisonous smoke."

"Aha," the youth said, "is that what you say? That smoke was bad indeed. Many people here died because of that smoke. My mother died. But the smoke went away. Now there's no smoke here. But you didn't get rid of it. Our priest made it go away."

"I did make it go away," Pilu replied testily.

“lim pu, lim pu,” ham molo yi fana. “tan wawa kapu mi yi usi ni nan. tan wawa kapu mi yi fana mu pa wawa. tan wawa kapu mi yi ika ni nu: pa wawa yi ika kani ni ha panu. tan wawa yi tua mu pa wawa ni molo. tan wawa kapu yi ika kokip ni molo waya yi tua mu pa wawa ni nan nan. pa wawa yi fipu ni molo kokip mi. tata pan la, pa wawa yi ika kani ni ha panu.”

“pa wawa sup?” Pilu yi fanupa napata mu ham molo. “mi yi sasoka ni pa wawa ton on. pa wawa nu yi tiwa ni kikata alimsa towa. pa wawa nu yi oya. pa wawa nu yi fana mu mi ni nu: ‘Pilu o hoka ni mi, Pilu o kata.’ mi yi usi ni nan. mi yi laka pop fana ti pa wawa nu. mi yi wampa ni tali howa lo haso. mi yi ika kani ni ha panu. pa wawa nu yi pina yi tika pu ni molo. pa wawa nu yi ika pu kokip ni molo. yu yi fana ti pa wawa sup? pa wawa sup yi tika ni molo? tan wawa sup yi kalu ni molo? tan wawa kapu yi sup?”

ham molo yi isaka pi napata ti Pilu. “tan howa o wampa pu ni mi! mi yi fana on ti tan wawa kapu mi. tan wawa kapu mi yi nawa. tan wawa kapu mi yi howa. tan wawa kapu mi yi kapu ni tantan wani mi. tan wawa kapu yi kapu ni tan wawa waya.”

“tan wawa kapu nu yi ton sup?”

“tan wawa kapu yi tiwa ni nomo Kawu. Kawu yi howa waya. Kawu yi nawa waya,” ham molo yi mim isaka mu Pilu.

“tan wawa nu yi lim sup?” Pilu yi fanupa napata.

“Kawu yi owuya lim tom wawa,” ham molo yi mim.

"Not true, not true," the youth said. "The chief priest did this. The chief priest spoke to the goddess. The chief priest made the goddess stop the smoke. The priests gave children to the goddess. The chief priest killed many children and gave them to the goddess. The goddess accepted our dead children. Then the goddess stopped the smoke."

"What goddess?" Pilu angrily asked the youth. "I know only one goddess. That goddess wears a colorful gown. That goddess is beautiful. That goddess said to me, "Pilu, help me, Pilu, come." I did so. I went as the goddess told me to. I smashed the burning mountain. I stopped the smoke. That goddess is good and doesn't take children. That goddess doesn't kill children. What priest are you talking about? What priest would take children? What priest would kill children? What is this priest?"

The youth feared Pilu's anger. "Big man, don't hit me! I only speak of our chief priest. Our chief priest is great. Our chief priest governs our village. The chief priest leads many priests."

"Who is this chief priest?"

"The chief priest is named Kawu. Kawu is very great. Kawu is very strong," the youth timidly replied.

"Where is this priest?" Pilu asked angrily.

"Kawu lives in the holy house," the youth replied.

Pilu yi hako howa ni ham molo. “Nomo yu yi sup, tan pina o?”

“Nomo mi yi Watila, tan Pilu o.”

“pina, tan Watila o,” Pilu yi fana mu nan. “o kata. o wuka mu mi ni tom wawa nu. o wuka mu mi ni Kawu.”

Watila yi kapu i hin atum ni Pilu. nan nan yi laka pan tan waya lo usi lim hin atum. tan ton nip yi fanupa mu Watila, “Watila o, tan pina yu yi sup?”

Watila yi mim ni nu: “tan nu yi Pilu. Pilu yi kata ti tali howa lo ika kata ni ha panu. Pilu yi ika kani ni ha panu.”

tan ton nip yi fanupa, “nan yi fana pu fana ni nu?”

“mi mi yi laka mu tan wawa Kawu.”

tan ton nip yi polu sap ni usila nan. “mi yi kata na.”

Watila an Pilu an tan ton nip yi laka. tan si nip yi fana howa mu Watila ni nu: “Watila o, Pakita o, tan pina yu yi sup?”

Watila yi mim ni nu: “tan nu yi Pilu. Pilu yi kata ti tali howa lo ika kata ni ha panu. Pilu yi ika kani ni ha panu.”

tan si nip yi fana, “ho ho, yu yi yamu pu yamu ni nu?”

“mi mi yi laka mu tan wawa Kawu,” tan ton nip lo tiwa ni nomo Pakita yi fana.

“mi yi laka na anu yu,” tan si nip yi fana yi polu sap ni usila nan.

tata wani la, tan waya lim hin atum yi polu sap ni usila nan yi laka anu nan nan.

Pilu glared at the youth. “What’s your name, friend?”

“My name is Watila, Pilu.”

“Good, Watila,” Pilu said to him. “Come. Show me this holy house. Show me Kawu.”

Watila led Pilu across the fields. They passed several people working in the fields. The first person asked Watila, “Watila, who is your friend?”

Watila answered, “This is Pilu. Pilu has come from the mountain that sent the smoke. Pilu stopped the smoke.”

The first person asked, “Is that what he says?”

“We’re going to the priest Kawu.”

The first person set aside his tool. “I’ll come too.”

Watila and Pilu and the first person went. A second person called to Watila, “”Watila, Pakita, who is your friend?”

Watila answered, “This is Pilu. Pilu has come from the mountain that sent the smoke. Pilu stopped the smoke.”

The second person said, “Oh, you believe that?”

“We’re going to the priest Kawu,” the first man, who was named Pakita, said.

“I’ll go with you, too,” the second person said, and set aside his tool.

Soon several people in the fields set aside their tools and went with them.

Watila yi fana howa mu Pilu ni nu: “tan Pilu o hako! tantan wani mi yi lim nu.”

tantan wani ti Watila yi wani yi tiwa ni tom sonu ti hin susu. poki sofa ti tom sonu yi ti papinti. Pilu yi hako pu ni molo waya. Pilu yi hako ni molo pampam on. molo nu yi sinua waya yi sapu. pa ti tantan wani yi sapu. nan yi usi la, nan yi kotilo. tan no yi fana fana. tan opo yi usi on.

Pilu an Watila an tan nasa yi laka i tantan wani la, pa an ham an molo yi hako ni nan yi kata tu laka yip nan. tata wani la, tan opo yi laka yip Pilu. Watila yi hako isaka ni tan waya yi fana wani mu Pilu ni nu: “tan Pilu o, mi yi isaka pi tan lo usi pu. tan wawa Kawu yi kata napata pi nu.”

Pilu yi fana nawa mu Watila, “tan Watila o isaka pu. Pilu yi kata tu fana mu tan wawa nu. Pilu yi lim nu tu tika ni saso ti tan wawa nu. Pilu yi ika katilu ni yu. tan wawa nu yi usi pu waka mu yu.”

“tan wawa Kawu yi howa waya,” Watila yi mim mu Pilu. “tan wawa Kawu yi nawa waya. pa wawa yi yon ni tan wawa Kawu. pa wawa yi tua mu tan Kawu ni nawa waya. oalu yi laka yun pi tan Kawu. tali howa yi laka yun pi tan Kawu. wanan yi uo pi tan Kawu yi kata sofa pi fana ti tan Kawu. mi yi isaka pi nu.”

Pilu yi hiyi. “a a, tan Watila o! mi mi yi tika ni saso ti nu: pa wawa yi yon waya ni Kawu tun sup? o kapu ni mi.”

Watila called to Pilu, "Pilu, look! There is my village."

Watila's village was small and had green houses made of mud. The roofs of the green houses were of thatch. Pilu did not see many children. Pilu saw only eight children. The children were very thin and sad. The village women were sad. They wept while they worked. No one gossiped. Everyone only worked.

The women and men and children watched Pilu and Watila and the others going through the village and came to follow them. Soon everyone was following Pilu. Watila fearfully looked at the people and said softly to Pilu, "Pilu, I'm afraid because the people aren't working. The priest Kawu will get angry."

Pilu said firmly to Watila, "Watila, don't be afraid. Pilu has come to talk with this priest. Pilu is here to find out about this priest. Pilu will protect you. This priest won't treat you badly."

"The priest Kawu is very great," Watila replied to Pilu. "The priest Kawu is very strong. The goddess loves the priest Kawu. The goddess gives great strength to Kawu. Trees fall because of Kawu. Mountains fall because of Kawu. Grain grows because of Kawu and grows high at Kawu's command. That's why I'm afraid."

Pilu laughed. "Ha ha, Watila! We'll see whether this goddess really loves Kawu. Lead me."

nan yi katip laka ti tantan wani. nan yi kata mu hin oalu. nan yi laka i hin oalu. lompu sinua yi laka i hin oalu mu hin papinti. kata lim nu la, tan opo yi kani.

Pilu yi hako awan nan ni tom sawo. tom nu ti wop sawo yi howa yi sofa. uman inasu waya yi poki ni awan ti tom sawo. uman inasu panu yi poki ni tonap ti tom sawo. tonap ti tom sawo yi yaka pi susu lonu lo susu ti uman inasu. uman inasu waya yi na. tata wani yip la, tan yi tika ti alimsa po ni nan. ha panu yi kata ti holo ti tonap yaka. Pilu yi tapa ni nan. ha panu yi hatata pi kokip. Pilu yi kata napata. “tan pina o! tan wawa yu yi usi lim nu ni sup?”

Watila yi wuka ni tonap ti tom sawo. “o hako ni tonap. o hako ni uman inasu lo poki ni tonap nu. uman inasu nu yi kata ti alimsa ti molo mi. susu lonu nu yi kata ti alimsa kokip ti molo mi. on tan wawa Kawu yi hoka son lompu nu ni mi. tan wawa Kawu yi ika kani ni kata ti ha panu lo kalu ni mi mi. pa wawa yi lofum tiwa ni po ti molo mi. tan Kawu lo tan wawa kapu yi usi pop fana ti pa wawa ni nu.”

Pilu yi tui mu hin awan tom sawo. “pa wawa yi fana pu fana ni nu?”

“pa wawa yi fana ni nu, wa.”

“yu yi hayi ni fana ti pa wawa?” Pilu yi fanupa.

Watila yi pu son kapu nan. “mi sip yi hayi pu ni nu.”

Pilu yi fana howa mu tan waya nasa ni nu: “tan ti tantan wani nu o! yu sip yi hayi pu hayi ni fana ti pa wawa ti molo yu?”

They walked out of the village. They came to a forest. They went through the trees. A narrow path went between the trees to a meadow. Arriving there, they stopped.

Pilu saw a white building before him. This building of white stone was big and tall. Bones covered the face of the white building. Blackened bones covered the walls of the white building. The walls of the building were filthy with blood flowing from the bones. Many bones were fresh. Someone had taken them recently from living bodies. Smoke came from the door in the stained wall. Pilu sniffed. The smoke stunk of death. Pilu grew angry. "Friend! What does your priest here?"

Watila pointed at the walls of the white building. "Look at the walls. Look at the bones that cover the walls. Those bones came from the bodies of our children. That blood came from the dead bodies of our children. But in this way the priest Kawu helped us. The priest Kawu stopped the coming of the smoke that killed us. The goddess wanted the lives of our children. Kawu the chief priest did this according to the words of the goddess."

Pilu spit on the ground before the white building. "Did the goddess say this?"

"The goddess did say this."

"Did you hear the goddess's speech?" Pilu asked.

Watila shook his head. "I myself didn't hear it."

Pilu shouted to the others, "People of this village! Did you yourselves hear the goddess's talk of your babies?"

tan no yi mim.

Watila yi fana, “Kawu yi fana ni fana ti pa wawa. mi mi yi kun pu fana mu pa wawa. mi mi yi tan on. tan wawa on yi kun fana mu pa wawa.”

“nan yi fana ni nu la, yu yi tua mu nan ni molo yu.”

tan no yi mim.

tata pan la, hopu yi kata ti holo ti tom sawo. hopu ti tomto yi kata ti holo. tata pan la, hopu ti hupata yi kata ti holo ti tom sawo.

Watila yi fana howa ni nu: “wai, tan wawa yi kata! tan wawa yi kata!” Watila yi laka nima sap i hin papinti. tan waya yi kotilo howa yi laka nima sap ti tom sawo. Pilu yi katip lim nu. “a, Pilu o hako ni nan lo kata.” Pilu yi laka titi oalu yi poki ni nan sip yi hako.

ham yi kata i holo ti tom sawo. tan nu yi wani yi tiwa ni kikata alimsa sawo lo lafi mu fun nan. tan nu yi laka lim hin papinti awan tom sawo. yip nan la, tan waya lo tiwa ni kikata alimsa sama yi kata pop hilu. tan opo nu yi fana ni nomo lo Pilu yi sasoka pu. tan si yi kata yip nan yi tomto. tan ton yi kata yip tan si nu yi hupata son hupata ti oalu panu. tan opo nu yi laka woya hin papinti pop hilu. lim nu la, tata ta la, nan yi kani. tan ton yi hupata pu. tan si yi tomto pu. nan nan yi umila.

Pilu yi umila.

hopu yi kata ti tom sawo, hopu howa lo sama ko hopu ti fun howa fa wop. Pilu yi hako. tan howa yi kata i holo. tan howa yi ika hopu son fun nan ni hopu howa opo nu. hin yi pakip su fun nu. tan nu yi sofa,

No one answered.

Watila said, "Kawu spoke the words of the goddess. We cannot speak to the goddess. We're only people. Only priests can speak to the goddess."

"He said this, and you gave him your babies."

No one answered.

Then a sound came from the door of the white building. A sound of drums came from the door of the white building.

Watila cried, "Oh, the priests come! The priests come!" Watila ran away across the meadow. People cried out and ran from the white building. Pilu remained. "Ah, Pilu, watch who's coming." Pilu went into the trees and hid himself and watched.

A man came through the door of the white house. This man was short and wore a white robe reaching to his feet. The man went into the meadow before the white building. Behind him men wearing similar robes came in a line. They all said words that Pilu did not know. Two men came behind them drumming. One man came behind these two and played a flute of black wood. They all went in a line around the meadow. Here, suddenly, they stopped. The one did not whistle. The two did not drum. They waited.

Pilu waited.

A sound came from the white house, a great din like the noise of big feet on stone. Pilu watched. A big man came through the door. The big man made all this noise with his feet. The dust shook under those feet.

tan nu yi moa, tan nu yi ika kata ni panu lim hin papinti. tan nu yi tiwa ni kikata alimsa ti lonu sama ko susu lonu. awan ti tan nu yi lonu sama ko susu lonu. kapu ti tan nu yi tiwa pu ni yoyu. hako si ti tan nu yi tiwa pu ni imo. tan nu yi tip. uman oso ti tan nu yi howa yi okuta yi sama sawo ko supap ti tali howa sap. hap yi kata ti alimsa ti tan nu, on hap nu yi fimala.

Pilu yi hako.

tan si yi aka tomto.

tan howa yi kata awan tan waya yi tiwa son tiwa husa ni nam atum yi tiwa son tiwa lona ni uman haso. nan yi laka pop laiya ti tomto mu kop nu ni hin papinti. lim nu la, nan yi wampa son uman haso ni hin yi polu lim hin ni uman haso. tata pan la, nan yi tiwa ni tofo sama ko wanan ti nam atum yi ua lim ha ni nan yi fana ni nomo lo Pilu yi sasoka pu. nomo ti tan howa yi koko yi samani ni no. tata pan la, tan howa yi tika ti hin ni uman haso yi laka pop laiya ti tomto mu kop nasa ti hin papinti. lim nu la, nan yi wampa na son uman haso ni hin yi polu na lim hin ni uman haso. nan yi ua na ni tofo ti nam atum yi fana na ni nomo koko. tan waya yi fana howa. tan howa yi laka na titi tan nasa. nan yi polu fa hin ni nam atum. tata pan la, nan yi fana howa ni nu: “o kata!”

kotilo yi kata ti holo ti tom sawo. tata pan la, molo si yi kata ti holo. tan lo tiwa ni kikata alimsa sawo yi kata yip molo si yi ika laka ni molo nu. molo si yi kotilo.

“o kata!” tan howa yi fana howa na.

The man was tall, the man was broad, the man brought darkness into the meadow. The man wore a robe as red as blood. The man's face was as red as blood. The man's head had no hair. The man's eyes had no eyelids. The man smiled. The man's teeth were big and as white as the ice of the distant mountains. Light came from this man's body, but that light was shadow.

Pilu watched.

The two men began to drum.

The big man walked before the others, in his right hand a platter, in the left a torch. He walked to the rhythm of the drums to one side of the meadow. There he struck the earth with the torch and stuck the torch in the ground. Then he took something like grain from the platter and threw it into the air and said words that Pilu did not know. The big man's words were strange and meant nothing. Then the big man took the torch from the ground and went to the rhythm of the drums to the other side of the meadow. There he again struck the earth with the torch and again stuck it in the ground. He again threw the stuff from the platter and again said the strange words. Many shouted. The big man again went among the others. He put the platter on the ground. Then he shouted, "Come!"

Weeping came through the door of the white house. Then two children came through the door. A man wearing a white robe came behind the two children and made them march. The children wept.

"Come!" the big man shouted again.

tan yip nan yi ika laka mu tan howa ni molo si. nan nan yi kata awan tan howa. tan yi ika laka yun fa hin awan tan howa ni molo si.

tan waya yi laka woya tan howa. nan yi laka woya molo si. nan yi umila.

tan howa yi fana, “pa wawa o hayi ni mi! yu yi howa. yu yi nawa. yu yi ika kata ni kokip. yu yi ika kata ni ha panu lo tua ni kokip. mi yi lifu ni yu. mi yi lifu ni nu: yu yi lofum ni hua. yu yi lofum hua. mi yi lifu ni yu. mi yi ika laka mu yu ni hua lo yu yi yon na wa. hapan sayo la, mi yi tua mu yu ni hua nu. hapan sayo la, yu yi tika ti tantan wani nu ni ha panu lo kalu ni tan opo. hapan si na la, mi yi tua mu yu ni hua lo yu yi yon na wa. pa wawa o fipu. pa wawa o hua. pa wawa o ika katip sap ti tantan yu ni ha panu!”

tan wawa pam yi kata ti hilu yi tika ni molo si. tata pan la, nan yi kulapi son yoyu fa uman lim hin ni molo si. tan howa yi kata mu molo si.

“o pusa! yu yi laka mu pa wawa mi,” tan howa yi fana. “o pusa! yu yi ika katilu ni tantan wani mi. o pusa! yu yi kata wawa. tata opo la, nomo yu yi katip lim kapu ti tan opo ti tantan wani nu. o pusa!”

tata pan la, tan howa yi polu mu molo ton nip ni uman haso.

Pilu yi fana howa yi sila ti titi oalu yi laka nima mu tan howa. Pilu yi howup yi tika ni uman haso ti tan howa yi ua mu hin ni nan. tan waya yi kotilo howa. tan howa yi lika napata mu Pilu ni nan sip.

The man marched the two children to the big man. They came before the big man. The man made the two children fall upon the earth before the big man.

The men surrounded the big man. They surrounded the two children. They waited.

The big man said, "O goddess, hear me! You are great. You are strong. You send death. You send the smoke that gives death. I understand you. I understand that you want food. You would eat. I understand you. I bring you this food that you want most. For three days I have given you this food. For three days you sent to this village the smoke that destroys everyone. For a further two days I gave you the food you most desire. O goddess, take. O goddess, eat. O goddess, keep the smoke far away from your people!"

Four priests came from the line and took the two children. Then they tied the children with cords to stakes in the earth. The big man approached the two children.

"Rejoice! You go to our goddess," the big man said. "Rejoice! You keep our village safe. Rejoice! You will be divine. Your names will remain always in the memories of everyone in this village. Rejoice!"

Then the big man put the torch to the first child.

Pilu cried out and leaped from among the trees and ran at the big man. Pilu roared and seized the torch from the big man and threw it on the ground. Many screamed. The big man furiously turned toward Pilu.

“tan sukup o!” tan howa yi fana howa. “yu yi faka ni usi wawa!”

Pilu yi mim ni nu: “tan wawa sukup o, mi yi ika kani ni yu lo lofum haso ni molo nu! tan wawa sup yi faka ni molo? tan wawa sup yi ika susu mu hin ni susu lonu ti molo? tan wawa sukup o, mi yi Pilu! mi yi ham howa! mi yi ham nawa! tan wawa sukup o, mi yi ika kani ni yu!”

tan wawa Kawu yi fana howa mu tan wawa wayi ni nu: “tan wawa o ika katip! tan wawa o tika ni tan sasoka pu nu! o tika ni nan! hapan nu la, pa wawa yi hua ni alimsa ti tan omon!”

tan wawa waya yi kata katip yi laka nima mu Pilu. Pilu yi hiyi. “tan wawa o kata mu tiwa mi!”

tan wawa ton nip yi kata napata mu Pilu. Pilu yi tika ni nan yi polu sofa kapu nan sip ni nan yi ua titi tan waya ni nan. tan waya yi kotilo howa. tan wawa si nip yi kata nima mu Pilu. Pilu yi tika ni lafi ti tan wawa yi ika yaya ni nan. tan wawa yi kotilo. fun nan yi laka sap ti hin. Pilu yi kipo laka ni nan. tan wawa yi pipi i ha sofa. tan wawa yi wampa nawa ni oalu. tan wawa waya yi kotilo howa. Kawu yi fana howa ni nu: “o tika ni nan!”

tan wawa sayo nip an tan wawa pam nip yi kata mu Pilu. Pilu tika ni tan sayo nip yi wampa son nan ni tan pam nip. kapu si ti tan wawa yi faka. tan wawa yi laka yun fa hin. tan wawa nasa yi kotilo wawa. tata ta la, tan wawa sayo yi kata nima anu mu Pilu. Pilu yi sila sofa yi kata mu hin yip nan.  tan sayo nu yi lika ni nan

"Evil one!" the big man yelled. "You spoil the sacred rite!"

Pilu replied, "Evil priest, I stop you who want to burn this child! What priest injures a baby? What priest makes the blood of babies flow onto the earth? Evil priest, I am Pilu! I am a big man! I am a strong man! Evil priest, I'll stop you!"

The priest Kawu shrieked to the priests, "Priests, kill! Priests, seize this stranger! Seize him! Today the goddess will eat the flesh of a grown man!"

Several priests stood and ran at Pilu. Pilu laughed. "Priests, come to my hands!"

The first priest furiously came at Pilu. Pilu grabbed him and lifted him above his head and threw him into the others. Many screamed. A second priest ran toward Pilu. Pilu grabbed the priest's arm and swung him. The priest cried out. His feet left the ground. Pilu let him go. The priest flew through the air. The priest hit a tree hard. The priests screamed. Kawu roared, "Seize him!"

A third and a fourth priest came toward Pilu. Pilu grabbed the third and struck the fourth with him. The heads of the two priests shattered. The priests fell to the earth. The other priests screamed loudly. Suddenly, three priests came together running toward Pilu. Pilu leaped high and came down behind them. The three men turned, Pilu grabbed two of them and

sip la, Pilu yi tika ni tan si yi wampa son nan nan yi tan sayo nip. tan wawa sayo yi laka yun fa hin yi lampa pu.

tata pan la, tan wawa waya yi kotilo yi laka nima ti Pilu lim titi oalu. Pilu yi katip lim titi ti hin papinti. Kawu yi katip awan Pilu. Kawu yi napata waya. awan ti Kawu yi lonu waya.

Kawu yi polu fa molo ni fun nan. Kawu yi fana howa ni nu: “tan sukup o! yu yi kun pu tika ti pa wawa ni molo nu! pa wawa yi kata tu ika kokip ni yu! mi yi tan wawa ti pa wawa. mi yi fana mu pa wawa. o hayi ni nomo mi, o hayi ni nomo ti pa wawa! tiwa ti pa wawa yi kata tu sikosa ni yu! ha panu ti pa wawa yi kata tu kalu ni yu! molo nu yi ti pa wawa! tata nu la, pa wawa yi tika ni yu! tata nu la, pa wawa yi tika ni molo nu!”

Kawu yi polu fa molo ni uman haso. kikata alimsa ti molo yi kata haso. molo yi kotilo howa.

Pilu yi howup yi sila mu Kawu. nan yi tika sap son tiwa ton ni kikata alimsa ti molo. nan yi anaka son tiwa nasa ni oiko ti Kawu yi poki son kikata haso ni kapu ti Kawu. Kawu yi kotilo howa. tata howa la, Pilu yi tiwa ni Kawu yi tiwa fa nan ni haso. tata pomo la, Kawu yi lampa pu. Pilu yi ika laka yun fa hin ni Kawu.

tan waya yi kata ti oalu lim hin papinti. Watila yi kata awan nan. tan opo yi hako ni Pilu yi hako ni molo si yi hako ni Kawu. awan ti Kawu yi huna. nan yi hako ni nam inasu ti kapu ti Kawu. tan waya yi fana howa. tata pan la, pa si yi kotilo howa yi laka nima mu molo yi tika ni nan yi tiwana son lafi ni nan.

hit the third man with them. The three men fell to earth and did not move.

Then many priests yelled and ran away from Pilu into the trees. Pilu stood in the middle of the meadow. Kawu stood before Pilu. Kawu was furious. Kawu's face was very red.

Kawu put his foot on one of the children. Kawu shouted, "Evil one! You cannot take this child from the goddess! The goddess will come to kill you! I am the priest of the goddess. I speak to the goddess. Hear my words, hear the words of the goddess! The hand of the goddess comes to crush you! The smoke of the goddess comes to destroy you! These children belong to the goddess! Now the goddess will seize you! Now the goddess will take this child!"

Kawu put the torch to the first child. The child's robe caught fire. The child cried out.

Pilu roared and leaped at Kawu. With one hand he tore off the child's robe. With the other hand he seized Kawu's throat and covered Kawu's head with the burning robe. Kawu screamed. A long while Pilu gripped Kawu and pressed the fire to him. At last Kawu did not move. Pilu dropped Kawu to the ground.

People came through the trees into the meadow. Watila came before them. Everyone looked at Pilu and the two children and Kawu. Kawu's face was gone. They saw Kawu's skull. Many screamed. Then two women cried out and ran to the two children and took them and embraced them.

Watila yi kata awan Pilu. “tan Pilu o, yu yi usi ni sup? tan wawa howa mi yi kokip! tan Pilu o, tata nu la, pa wawa yi kata napata. tata nu la, pa wawa yi kata yi kalu ni mi opo!”

Pilu yi hako ni Watila. “tan Watila o,” nan yi fana, “pa wawa ti tan nu yi pa wawa lim pu. pa wawa lim yi hua pu ni molo. pa wawa lim yi ika pu kata ni ha panu lo kalu ni tantan. ha panu yi kata ti tali howa lo haso. mi yi sikosa ni tali howa nu. ha panu yi kani kata pi nu. tan wawa yu yi tan wawa lim pu. tan wawa yu yi yamu pu. tan wawa yu yi fana ni nomo lo tiwa pu ni samani. pa wawa lim yi pina. pa wawa lim yi fana mu mi. pa wawa lim yi ika kata mu mi ni hakonu tu ika kani ni ha panu lo kalu. mi yi fana lim. tan opo o yamu ni mi.”

ham nasa yi kata ti tan waya yi fana ni nu: “tan howa o, yu yi waka! yu yi kalu ni tan wawa mi!”

pa nasa yi kata ti tan waya yi fana ni nu: “tan waka o, tata nu la, pa wawa yi kata napata mu mi! tata wani la, pa wawa yi sikosa ni mi!”

Pilu yi fana howa ni nu: “tantan o hayi ni mi! o yamu ni mi! tan wawa yu yi fana lim pu!”

on tan opo yi kotilo. “pa wawa o!” nan yi fana howa mu ha, “pa wawa o faka pu ni mi! mi yi usi pu ni usi sukup nu! o puka pu ni mi! o puka ni nan!”

Pilu yi hako koko ni tan waya. “o yamu ni mi!” nan yi fana howa.

on tan waya yi hayi pu ni fana ti Pilu. tan waya yi kotilo.

Watila came before Pilu. “Pilu, what have you done? The great priest is dead! Pilu, now the goddess will be angry. Now the goddess will come and destroy us all!”

Pilu looked at Watila. “Watila,” he said, “the goddess of this man is not real. A true goddess does not eat babies. A true goddess does not send smoke that destroys people. The smoke came from a burning mountain. I crushed that mountain. That’s why the black smoke stopped coming. Your priests are not true priests. Your priests are not faithful. Your priests speak words without meaning. A true goddess is good. A true goddess spoke to me. The true goddess sent me a vision to stop the destroying smoke. I speak truly. Everyone, believe me.”

Another man came from the crowd and said, “Big man, you are bad! You destroyed our priests!”

Another woman came out of the crowd and said, “Big man, now the goddess will be angry with us! Soon the goddess will crush us!”

Pilu shouted, “People, hear me! Believe me! Your priest did not speak truly!”

But everyone shouted. “O goddess!” they cried to the sky, “O goddess, don’t destroy us! We did not do this evil deed! Don’t punish us! Don’t punish us!”

Pilu, perplexed, looked at the crowd. “Believe me!” he shouted.

But the crowd did not listen to Pilu’s speech. The crowd wept.

on Watila yi kata mu Pilu yi fana ni nu: “tan Pilu o hayi ni mi. mi yi saso pu ti pa wawa. mi yi saso pu ti tan wawa. on mi yi saso ni nu: tan lo saso pu yi lofum hayi ni fana ti tan saso. tan lo yamu pu yi kun pu kapu ni tantan. tan wawa yi saso pu ipi ni lim, on tantan yi lofum hayi ni fana ti tan wawa. tan wawa waka on yi lim tantan la, oku tantan yi lofum hayi ni nomo ti tan wawa waka nu.”

“yu yi koko!” Pilu yi fana. “sukup yi sukup. tan no yi lofum pu hayi ni tan sukup.”

“mi mi yi tantan wani lo saso pu. mi mi yi tantan wani lo lofum hayi ni tan wawa. tata nu la, tan Pilu o laka sap. tan lo ika kokip ni tan kapu mi yi kun pu katip titi mi mi.”

Watila yi lika sap ni nan sip yi laka mu tan waya lo kotilo.

Pilu yi hako ni nan. “yu yi koko,” nan yi fana. “tantan lo kapu pu ni nan sip yi koko. tantan lo kapu pu ni nan sip yi waka. pa wawa yi hua pu ni molo!”

on tantan nu yi hayi pu ni nan. tantan nu yi lofum na kotilo pi molo kokip ko kapu tu nan sip.

“koko,” Pilu yi fana. on nan yi laka sap.

But Watila came to Pilu and said, "Pilu, listen to me. I don't know about a goddess. I don't know about the priests. But I know this: he who doesn't know should listen to the words of one who does. He who doesn't believe cannot govern a people. A priest may not know the truth, but the people should listen to the priest's words. If there is only a bad priest among the people, the people should listen to the words of the bad priest."

"You're crazy!" Pilu said. "Evil is evil. No one should listen to an evil man."

"We are an ignorant village. We are a village that must listen to a priest. Now, Pilu, go. He who killed our chief cannot stay among us."

Watila turned and went to the weeping people.

Pilu looked at them. "You're crazy," he said. "A people that cannot govern itself is crazy. A people that cannot govern itself is bad. A goddess does not eat babies!"

But the people did not listen to him. The people would rather weep over dead children than think for itself.

"Crazy," Pilu said. But he went.

## The History of Sila

*Among the heroes of those who speak* fana*, Sila has been one of the most beloved by almost all peoples, esteemed for her intelligence, her audacity, her empathy, her rationality, and her readiness to do good, even when this goes against the customs of her own clan.*

*The historical Sila was probably born in the second century of the (future) common era and served as* kapu *of her local council of the Hopino clan-coalition for more than thirty years. The Hopino genealogies tell that she followed the* kapu-*ship of her mother, Kinoto, a rather more nebulous figure in the history of that people. Two or three generations after the* kapu-*ship of Sila (the genealogies suffer several lacunae) came the diaspora of the Hopino following the invasion of hostile groups from the northern steppes, a historical fact which renders the second legend presented here more poignant.*

*The first (supposed) lover of Sila was Paku. In other traditions she has a name which could be spelled in our alphabet as* Is'a-nistanó-hə*, which shows that she came from some people, long since vanished, having a language unrelated to* fana*. According to legend, Paku died young. Sila mourned her death for a long while. Some legends say that Sila eventually married Kilo; others that Sila never married, but remained in mourning after the death of Paku and had no*

*descendants. These conflicting traditions have led to disputes between those who claim to be her descendants and those who declare that impossible. Such disputes endured long after the clan's diaspora. The lacunae in the genealogies, no doubt caused by the chaos of the invasions, only add fuel to the dispute.*

*We here offer two legends of Sila, of her birth and childhood, and of her meeting Paku and the first battle against the violent invaders from the steppes. These stories are fine illustrations of Sila's courage from infancy, her daring rationality, her adaptability, and her openness to setting aside ego and giving and accepting advice to help secure the safety of her clan.*

## tata molo ti Sila

1.

awan amati ti Sila la, ama ham ti Sila yi kata kokip. ama pa yi po ton pi amatan opo nan yi kokip. ama pa ti Sila yi tiwa pu ni hua ni kaka ni tom ni kosa nasa. ama pa ti Sila yi poyiya pi hua no. ama ti Sila yi sapu waya. poyiya ti amati yi kata mu nan la, nan yi laka mu moyi sap ti tantan wani yi poki ni nan sip. Sila yi amati. ama yi hako ni molo wani yi kotilo. “molo pa mi o, yu yi po pi sup? kokip yi pina na tu yu. kokip yi pina na tu mi si. mi yi tiwa pu ni hua. mi yi tiwa pu ni kaka. mi yi tiwa pu ni tom ni hin. mi mi o laka lim susu ti moyi. mi mi o kata kokip su susu. molo mi o kata.”

ama yi kata katip yi fali mu moyi ni molo. susu lonu yi poki soto ni molo nu. ama yi polu lim susu ni fun ton. tata ta la, pipi howa yi pipi ti pinti ti moyi. pipi nu yi pipi mu ama yi fana howa ni nu: “tan o kani!”

ama yi kotilo howa yi laka yun fa hin. “ho pipi howa!” nan yi fana. “yu yi fana pu fana?”

pipi howa yi kata fa hin awan ama. “mi yi fana, wa! yu yi fifi waya. yu yi lofum ika kokip ni molo yu, on molo yu yi kata tan howa.”

“pipi howa o,” ama yi fana, “yu yi saso son sup ni nu?”

“mi yi saso ni opo ti molo nu,” pipi howa yi mim. “yu yi hayi ni fana mi. pipi nasa sup yi kun fana?”

## The Childhood of Sila

1.

Before Sila's birth, her father died. The mother then lived alone because all of her relatives had died. Sila's mother had neither food nor money nor home nor anything. Sila's mother was starving. Sila's mother was very sad. When the pain of birth came upon her, she went to a lake away from the village to hide herself. Sila was born. The mother looked at the tiny baby and wept. "My daughter, why do you live? Death is better for you. I have no food. I have no money. I have neither home nor family. Let us go into the water of the lake. Let us perish under the water. My baby, come."

The mother stood up and carried the baby toward the lake. Blood still covered the child. The mother put one foot into the water. At that moment a great crane flew out of the reeds of the lake. The crane flew to the mother and said loudly to her: "Stop, human!"

The mother cried out and fell to the ground. "Great bird!" she said. "Did you speak?"

The great crane landed before the mother. "Of course I spoke! You're making a big mistake. You want to kill your child, but your child will be a great person."

"Great bird," the mother said, "how do you know?"

"I know everything about this child," the great crane replied. "You heard me speaking. What other bird can speak?"

“pipi nasa no yi kun fana,” ama yi mim.

“u u! oku o hayi ni nomo mi. molo yu yi kata tan howa. molo yu yi ika katilu ni tantan wani yu. o ika kokip pu ni molo yu.”

“a a!” ama yi kotilo. “on mi yi po son sup? mi yi tiwa pu ni hua. mi yi tiwa pu ni kaka.”

“pa o hako ni wop wani ti moyi nu!”

ama yi hako yun yi hako i susu ti moyi ni wop wani waya. wop wani nu yi monu.

“a a!” ama yi fana howa. “wop nu yi kaka pu kaka?”

“o tika ni wop wani nu,” pipi howa yi fana. “o tika son nu yi hua, o tika son nu ni tom. o tua mu yu ni hua. o tua mu molo pa yu ni hua. tata no la, o kapu ti kokip.” pipi howa yi sila lim ha yi pipi sap.

ama yi hako ni pipi ni molo pa nan. “molo mi,” nan yi fana, “yu yi pusa pi wawapo.” nan yi tika ni wop monu waya yi laka mu tantan wani nan.

2.

nan yi tiwa ni wop monu la, ama pa ti Sila yi kata pa howa ti tantan wani nan. ham waya yi lofum owuya anu ama pa. nan yi finap ni molo ham ti pa kapu. molo ham ti pa kapu yi ham wiwi. tata no la, nan yi usi. on tata opo la, nan yi wiwi tun fana fana anu ham wiwi nasa ti tantan wani. on molo ti pa kapu yi oya. ama ti

“No other bird can speak,” the mother answered.

“Well then! So listen to what I say. Your child will be a great person. Your child will make your village safe. Don’t kill your child.”

“Ah!” cried the mother. “But how will I live? I have no food. I have no money.”

“Human, look to the rocks in this lake!”

The mother looked at the pebbles through the water of the lake. The pebbles were golden.

“Aha!” the mother cried. “Are these pebbles valuable?”

“Take these pebbles,” the great crane said. “Buy food with them, get a home with them. Feed yourself. Feed your child. Never think of dying.” The great crane leaped into the air and flew away.

The mother watched the bird and looked at her daughter. “My child,” she said, “you are happy because of the great powers.” She took many golden pebbles and went to her village.

2.

Having the gold rocks, Sila’s mother became an important person in her village. Many men wanted to live with the mother. She chose the son of the chief woman. The chief woman’s son was a vain man. He never worked. But he was always gossiping with other frivolous villagers. But the chief woman’s son was

Sila yi napata pu pi usi pu ti ham molo nu. nan yi saso ti wop monu ti moyi. “mi yi tiwa ni kaka saku,” nan yi fana mu nan sip. “ham mi yi lofum pu usi.” nupa la, nan yi laka poki mu moyi yi tika ni wop monu. son lompu nu la, nan yi katip kaka lim tantan wani.

molo ti pa kapu yi fana fana mu nan sip ti kaka ti pa nan. “tata opo la, pa mi yi tiwa ni kaka. tata no la, kaka ti pa mi yi lilo. mi yi usi pu. pa mi yi usi pu. pa mi yi tiwa son sup ni kaka nu?” molo ti pa kapu yi fana mu nan sip, “nupa opo la, pa mi yi laka ti tom. nan yi laka mu lim sup? nupa yi kata la, mi yi laka yip nan yi hako.”

nupa nu la, ama pa ti Sila yi umila ni owuya ti ham nan. tata pan la, nan yi kata katip yi laka ti tom. molo ti pa kapu yi kata katip yi laka poki yip nan. ama ti Sila yi laka mu moyi. nan yi polu lim ha ni tiwa si nan yi fana wani ni nu: “wawapo lo ika kata ni pipi howa, mi yi pusa pi yu! mi yi pusa pi wop monu yu!” tata pan la, nan yi laka lim susu ti moyi yi tika wop monu waya.

ham ti ama yi hako i oalu wani. “a a!” nan yi fana mu nan sip. “mi yi paku ni poki ti pa mi! mi yi saso pu ti wawapo nu, on tata nu la, mi yi lofum pu ni pa nu. pa nu yi tiwa ni molo pa. molo nu yi molo mi pu. mi yi yon pu ni molo nu. mi o tika ni wop monu. mi yi laka sap ti pa mi yi paku ni pa nasa pina na.”

handsome. Sila's mother was not angry that the chief woman's son didn't work. She knew of the golden pebbles in the lake. "I have enough wealth," she said to herself. "My man does not need to work." At night she secretly went to the lake and gathered golden pebbles. This way she became rich in the village.

The chief woman's son talked to himself about the mother's wealth. "My woman always has money. Money is never lacking. I don't work. My woman doesn't work. How does my woman get this money?" The chief woman's son said to himself, "Every night my woman leaves the house. Where does she go? When night comes I'll follow after her to watch."

That night Sila's mother waited till her man fell asleep. Then she stood and went out of the house. The chief woman's son stood up and went secretly behind her. Sila's mother went to the lake. She raised her hands up in the air and softly said, "Great power who sent the great bird, I thank you! I thank you for the golden pebbles!" Then she walked into the water of the lake and took many golden pebbles.

The mother's man watched through the bushes. "Aha!" he said to himself. "I've found out my woman's secret! I don't know about this great power, but now I don't need this woman. This woman has a daughter. This daughter is not mine. I don't love this child. Let me take the golden stones. I'll leave my woman and find another, better woman."

ama ti Sila yi laka sap ti moyi. ham nan yi laka nima mu tom nan yi polu lim top owuya ni nan sip. nan yi pilo owuya. ama ti Sila yi kata lim tom yi hako ni molo nan yi hako ni ham nan. ama ti Sila yi tip yi laka lim top owuya yi kata owuya.

hapan kata la, ham ti ama ti Sila yi yaowa yi kata katip. ama ti Sila yi yaowa yi fana ni nu: “lina mi o katip. mi yi fali mu yu ni hua.”

ham nan yi mim ni nu: “pa o kani! mi yi lofum pu ni hua yu. hua yu yi waka pop mi. mi yi molo, yu yi omon. mi yi yon pu ni yu. yu yi tiwa ni molo lo mi pu. mi yi noyon ni yu. ama mi yi kapu ti tantan wani nu. tata no la, mi yi owuya na anu yu. mi yi laka.”

ama ti Sila yi kotilo on ham wiwi yi hiyi yi laka ti tom. wawa tom la, nan yi hako ni ama nan. ama nan yi fana mu molo nan ni nu: “molo ham mi o, yu yi laka nima mu lim sup? hap yi molo. yu yi katip fo anu pa yu lim top owuya.”

“a a!” ham wiwi yi hiyi. “tata nu la, mi yi lina pu ti pa nu! mi yi kata kaka! ama mi o umila! mi yi kata anu kaka waya mu yu!” tata pan la, nan yi laka nima mu moyi.

lim kop ti moyi la, nan yi hako i susu. “ho ho, mi yi hako pu ni wop monu!” nan yi fana.

tata pan la, pipi howa yi pipi ti pinti. pipi howa yi fana howa mu ham wiwi. “tan o, yu yi hakotu ni sup?”

ham wiwi yi ha yi laka yip. “ho!” nan yi fana howa. “pipi lo fana!”

Sila's mother went from the lake. Her man hurried to the house and got into bed. He pretended to sleep. Sila's mother entered the house and looked at her daughter and looked at her man. Sila's mother smiled and got into bed and slept.

Next day, Sila's mother's man awoke and stood. Sila's mother awoke and said, "Stay, my husband. I'll bring you food."

The man said, "Stop, woman! I don't want your food. I think your food is lousy. I am young, you are old. I don't want you. You have a child who is not mine. I hate you. My mother is chief of this village. I won't live with you anymore. I'm going."

Sila's mother wept but the vain man laughed and left the house. Outside, he saw his mother. The mother said to her son, "My son, why are you running? The day is young. You usually stay in bed with your wife."

"Ha ha!" the vain man laughed. "I'm not that woman's husband now! I'm going to be rich! Wait, my mother! I'll come to you with much wealth!" Then he ran toward the lake.

At the side the lake he looked at the water. "Oh, I don't see the golden pebbles!" he said.

Then a huge crane flew out of the reeds. The great crane called loudly to the vain man, "Human, what are you looking for?"

The vain man gasped and stepped back. "Oh!" he cried. "A bird that talks!"

“mi yi fana, wa,” pipi howa yi fana. “yu yi hakotu ni sup? mi yi hoka ni yu.”

ham wiwi yi tip howa. “ho pina! tata nu la, wawapo yi hoka ni mi yi hoka pu ni pa omon. pipi o, mi yi hakotu ni wop monu.”

pipi howa yi lampa son lafi nan. “tan o hakotu sap na. wop monu yi lim susu su nasun na.”

ham wiwi yi moyi lim susu. susu ti moyi yi lafi mu lano ti ham wiwi. “pipi o, mi yi hako pu ni wop monu,” nan yi fana.

pipi howa yi pipi sap na sofa moyi. “o hako. wop monu yi lim susu su nasun na.”

ham wiwi yi moyi sap na lim moyi. susu ti moyi yi lafi mu alimsa ti ham wiwi. “pipi o, mi yi hako pu soto ni wop monu,” nan yi fana.

pipi howa yi pipi sap na sofa moyi. “yu yi laka pu soto sap saku. o laka sap na.”

ham wiwi yi moyi sap na lim moyi. susu ti moyi yi lafi mu oiko ti ham wiwi. “pipi o, mi yi hako pu soto ni wop monu. a a!”

pipi howa yi kata fa kapu ti ham wiwi. pipi howa yi lampa howa son lafi nan. kapu ti ham wiwi yi laka su susu ti moyi. “a a!” yi kata ti susu. tata wani la, pipi howa yi ika katip su susu ni kapu ti ham wiwi. ham wiwi yi lampa howa. tata pomo la, ham wiwi yi lampa pu. pipi howa yi fana ni nu: “tan wiwi o, yu yi paku ni kaka yu.” pipi howa yi pipi sap.

"Yes, I talk," the great crane said. "What are you looking for? I'll help you."

The vain man grinned. "Great! Now the great power will help me and not the old woman. Bird, I'm looking for the golden pebbles."

The great crane gestured with a wing. "Human, looked further out. The golden pebbles are in the deeper water."

The vain man stepped into the water. The water of the lake reached the vain man's calf. "Bird, I don't see the golden pebbles," he said.

The great crane flew further out over the water. "Look, the golden pebbles are in the deeper water."

The vain man waded further into the lake. The water of the lake reached the vain man's waist. "Bird, I still don't see the golden pebbles," he said.

The great crane flew further out over the water. "You haven't gone far enough yet. Go further."

The vain man waded further into the lake. The water of the lake reached the neck of the vain man. "Bird, I still don't see the golden pebbles. Ah ah!"

The great crane suddenly lit on the head of the vain man. The great crane beat his wings mightily. The vain man's head went under the waters of the lake. "Ah ah!" came from the water. The great crane kept the vain man's head underwater a little while. The vain man fiercely struggled. At last the vain man did not move. The great crane said, "Vain human, you have found your wealth." The great crane flew away.

pa kapu ti tantan wani yi kata mu ama ti Sila. “lina ti molo ham mi o,” nan yi fana, “molo mi yi laka pi sup?”

ama pa ti Sila yi mim ni nu: “pa kapu o, mi yi saso pu ti nan. mi yi yaowa yi lofum tua mu nan ni hua. nan yi fana mu mi ni nu: ‘mi yi lofum pu ni hua yu. hua yu yi waka pop mi. mi yi molo, yu yi omon. mi yi yon pu ni yu. yu yi tiwa ni molo lo mi pu. mi yi noyon ni yu. ama mi yi kapu ti tantan wani nu. tata no la, mi yi owuya na anu yu. mi yi laka.’ mi yi saso pu pi sup. mi yi yon ni molo ham yu. mi yi tua mu nan ni opo mi. ho ho, mi yi sapu waya!”

“yu yi usi waka mu molo mi,” pa kapu yi fana napata, “usi waka pu la, oku nan yi laka pu ti yu.”

“mi yi usi pu waka mu nan,” ama pa ti Sila yi fana. “mi yi yon ni nan. mi yi tua mu nan ni opo mi.”

“pa waka o, mi yi hakotu ni molo mi,” pa kapu yi fana. “mi yi kata paku ni nan yi paku yi lim ti nan.” pa kapu yi laka sap.

ama pa ti Sila yi kotilo yi laka mu tom nan. lim tom nan la, Sila yi fana howa mu ama pa, “ama o! ama o!” tata nu la, Sila yi tiwa ni yoyo si.

ama pa yi tiwana son lafi ni Sila. “molo pa mi o kotilo pu,” nan yi fana.

“yu yi kotilo,” Sila yi fana yi wili son oso ni awan ti ama pa nan.

“tata nu la, mi yi kotilo pu.”

Sila yi hako woya ni tom. “ama ham yi lim sup?”

## 3.

The chief woman of the village came to Sila's mother. "Wife of my son," she said, "why has my child gone away?"

Sila's mother responded, "Chief, I don't know. I woke and wanted to bring him food. He said this to me: 'I don't want your food. I think your food is lousy. I am young, you are old. I don't want you. You have a child who is not mine. I hate you. My mother is chief of this village. I won't live with you anymore. I'm going.' I don't know why. I love your son. I gave him my everything. Oh, I am very sad!"

"You acted badly to my child," the chief woman angrily said. "If you didn't, he would leave you."

"I did not act badly to him," Sila's mother said. "I love him. I gave him my everything."

"Bad woman, I'll look for my child," the chief woman said. "I'll go find him and find out the truth from him." The chief woman went away.

Sila's mother wept and went to her house. In the house, Sila cried to her mother, "Mama! Mama!" At this time Sila was two years old.

The mother touched Sila with a finger. "My daughter, do not cry," she said.

"You're crying," Sila said, and kissed her mother's face.

"I'm not crying anymore now."

Sila looked around the house. "Where is papa?"

ama pa ti Sila yi kata kotilo. “ama pa o!” Sila yi fana howa.

“o fana pu,” ama pa ti Sila yi fana. “tata nu la, mi yi kotilo pu. ham mi yi laka. ham mi yi kata pu na. yu an mi yi katip si. mi mi yi kaka. mi mi yi pusa. mi mi yi lofum pu ni ham.”

Sila yi hiyi. “pina, wa! mi mi yi katip pusa. pina, wa!” nan yi laka nima wawa tom.

lim opo la, pa kapu ti tantan wani yi hakotu yi paku pu ni molo ham nan. pa kapu yi ika kata ni tan opo ti tantan wani yi fana ni nu: “tan mi o, molo ham mi yi laka ti lina nan. molo ham mi yi fana mu mi ni nu: ‘mi yi kata kaka! mi yi kata anu kaka waya mu yu!’ on mi yi paku pu ni molo mi. nan yi lim sup? mi yi saso pu. tan opo mi o hakotu ni molo ham mi. lim opo la, o hakotu ni molo mi. o kata pu na soto ni nu: yu yi paku ni nan. o laka!”

tan opo ti tantan wani yi laka ti usi nan yi hakotu ni ham wiwi. tata pomo la, hap yi laka yun la, panu yi kata la, ham ton ti tantan wani yi kata mu moyi yi hako ni kosa lim susu. nan yi laka pan moyi yi hako ni nu: kosa lim susu yi alimsa ti tan. ham yi moyi lim susu yi tika ni alimsa nu yi lika ni nan. nan yi hako ni awan ti tan nu yi fana howa, “ho ho! mi yi paku ni nan! molo ham ti pa kapu yi kokip!”

tan opo ti tantan wani yi laka nima mu moyi yi hako ni alimsa ti ham wiwi nu. tan opo yi kotilo howa.

pa kapu yi kata yi hako ni alimsa ti molo nan. pa kapu yi kotilo howa.

Sila's mother started to cry again. "Mama!" Sila cried.

"Hush," Sila's mother said. "I won't cry now. My man has gone away. My man will not come again. You and I will remain a pair. We are rich. We will be happy. We don't need a man."

Sila laughed. "Great! We will stay happy, yes!" She ran outside the house.

The chief woman of the village searched everywhere and did not find her son. The chief woman called together all the villagers and said to them, "My people, my son left his wife. My son said to me, 'I will be rich! I will come to you with much wealth!' But I can't find my son. Where is he? I don't know. All my people, look for my son. Look everywhere for my son. Don't come back until you find him. Go!"

All the villagers left their work to search for the vain man. At last, when the sun set, at the coming of night, one man came to the lake and saw something in the water. He went beside the water and saw this: the thing in the water was a man's body. The man walked into the water and took the body and turned it. He saw the face of the man and cried out, "Oh! I've found him! The chief's son is dead!"

All the villagers ran to the lake and looked at the body of that frivolous man. Everyone wept loudly.

The chief woman came and saw the body of her child. The chief woman wept loudly.

ama pa ti Sila yi kata anu Sila yi hako ni alimsa ti lina nan yi kotilo howa.

pa kapu yi lika nima mu ama pa ti Sila ni nan sip yi fana howa, “pa waka o! yu yi ika kokip ni molo ham mi!”

ama pa ti Sila yi hako wai ni pa kapu. nan yi kun pu fana.

“pa waka o! molo ham mi yi laka ti yu. tata nu la, nan yi kokip. ho, yu yi usi ni sup?”

ama pa ti Sila yi mim ni nu: “pa kapu, mi yi yon ni molo ham yu. mi yi tua mu nan ni opo mi. mi yi tua mu nan ni hua. mi yi tua mu nan ni kaka. hapan nu la, nan yi fana mu mi ni nu: ‘mi yi lofum pu ni hua yu. mi yi molo, yu yi omon. mi yi yon pu ni yu.’ ho ho! on mi yi yon ni nan!”

“pa waka o!” pa kapu yi fana howa. “molo mi yi kokip pi yu! ho, mi yi kalu ni yu!”

pa kapu yi laka nima mu ama pa ti Sila. Sila lo molo waya yi kata awan ama pa nan yi fana, “o fokala pu ni ama pa mi!”

pa kapu yi wampa ni Sila. tan opo yi ha. Sila yi laka yun fa hin. ama pa ti Sila yi polu sofa ni tiwa nan tu katilu ni nan sip.

tata ta la, Sila fa hin yi fana howa sofa. fana howa sofa nu yi howa waya. fana howa sofa nu yi okuta. tan opo yi poki ni hayi nan. pa kapu yi kani.

Sila's mother came with Sila and saw the body of her husband and wept loudly.

The chief woman turned quickly to Sila's mother and shouted, "Bad woman! You've killed my son!"

Sila's mother looked at the chief woman with astonishment. She could not speak.

"Bad woman! My son left you. Now he is dead. Oh, what have you done?"

Sila's mother responded, "Chief, I loved your son. I gave him my everything. I gave him food. I gave him money. At dawn he said to me, 'I don't want your food. I am young, you are old. I don't want you.' Oh! Nevertheless, I loved him!"

"Bad woman!" the chief woman shouted. "My child is dead because of you! Oh, I will kill you!"

The chief woman ran toward Sila's mother. Sila, so young, stepped before her mother and said, "Oh, don't fight my mama!"

The chief woman struck Sila. Everyone gasped. Sila fell to the ground. Sila's mother raised a hand to protect herself.

At that moment, Sila, lying on the ground, made a great high-pitched shout. This high-pitched shout was very loud. This high-pitched shout was sharp. Everyone covered their ears. The chief woman stopped short.

tata ta la, pipi howa waya yi kata ti pinti ti moyi. pipi ton an pipi si an pipi sayo an pipi pam an pipi tiwa yi kata. pipi waya an pipi waya na yi kata. tata pomo la, pipi mipa yi kata yi pipi sofa ni tan opo yi wampa son lafi nan ni tan opo. tan opo yi kotilo howa yi laka nima sap. Sila an ama pa nan an pa kapu on yi katip pan moyi.

pipi waya nu yi kata fa hin awan pa kapu. pa kapu yi hako isaka ni pipi waya.

pipi howa ton yi laka ti pipi howa nasa mu pa kapu. “tan waka o kani!” nan yi fana mu nan. “yu yi usi waka. yu yi usi tikaka. molo yu yi ham waka. molo yu yi usi waka mu pa nu. molo yu yi yon ni nan sip on. molo yu yi kata tu tikaka ni nan lo ti pa nu. pi tikaka nan la, wawapo yi ika kokip ni molo ham yu. o fokala pu ni wawapo! yu yi wampa ni molo nu. wawapo yi yon ni molo nu. molo nu yi kata tan howa. molo nu yi kata howa na ko yu. pa waka o fokala pu ni wawapo!”

pa kapu yi laka yun fa hin yi kotilo.

“pa waka o kotilo pu! o kata katip!”

pa kapu yi kata katip yi hako isaka ni pipi howa.

“pa kapu o saso ni nu: wawapo yi hoka ni ama pa ni molo pa. wawapo yi yon ni nan. o sapu pi molo ham kokip yu, on noyon pu ni pa nu ni molo nu. o yon ni nan!”

tata pan la, pipi howa yi kata pipi lim ha sofa. pipi opo yi kata pipi lim ha sofa. pipi opo yi pipi sap yi kata huna.

Then many great birds came out of the reeds of the lake. One bird, two birds, three birds, four birds, five birds came. More and more birds came. Finally a hundred birds came and flew over all the people and struck them all with their wings. Everyone screamed and ran away. Only Sila and her mother and the chief woman remained beside the lake.

The birds landed before the chief woman. The chief woman looked fearfully at the birds.

One great crane came from the other birds to the chief woman. "Bad human, stop!" it said to her. "You behave badly. You do wrong. Your son was a bad person. Your son treated that woman badly. Your son loved only himself. Your son came to steal that which is hers. For his bad deed, the great power killed your son. Do not fight the great power! You struck this child. The great power loves this child. This child will become a great person. This child will be greater than you. Bad human, do not fight the great power!"

The chief woman fell to earth and began to weep.

"Bad human, do not weep! Stand up!"

The chief woman stood and fearfully regarded the great crane.

"Chief, know this: the great power aids the mother and child. The great power loves them. Mourn your dead son, but hate neither this person nor this child. Love them!"

Then the crane flew upward. All the birds flew up. All the birds flew away and disappeared.

pa kapu yi hako ni pipi. tata pan la, nan yi hako ni ama pa ti Sila ni Sila. nan yi laka mu Sila yi ika katip ni nan. nan yi kapu mu ama pa ni nan. tata pan la, pa kapu yi polu fa hin ni nan sip. “tan pina o ika huna ni fifi mi. isaka pi molo mi yi ika napata ni mi. sapu pi molo kokip mi yi ika koko ni mi. tan pina o ika huna ni fifi mi.”

ama pa ti Sila yi tika ni tiwa si ti pa kapu yi ika katip ni nan. “pa kapu o,” nan yi fana, “mi mi yi sapu. mi an yu o fana sapu.”

tata nu la, tan opo ti tantan wani yi kata na mu moyi. tan opo yi hako wai ni pa si.

Sila yi tiwana son lafi ni lano ti pa kapu. pa kapu yi tiwana son tiwa ni yoyu ti Sila. “molo wawa o,” nan yi fana, “mi yi sapu pi wampa ni yu. o ika hanu ni tikaka mi.”

Sila yi fana tip ni nu: “o kata mu tom.” nan yi tika ni tiwa ti pa kapu ni tiwa ti ama pa nan yi kapu sap ni nan.

ham waya ti tantan wani yi laka mu alimsa ti molo ham ti pa kapu yi tika ni nan yi fali mu tantan wani ni nan. lim tantan wani la, tan opo yi fana sapu pi ham kokip yi polu fa haso ni alimsa nan yi ika haso ni nan. ha panu ti ham kokip yi laka lim ha sofa. pa kapu yi kotilo. ama pa ti Sila yi kotilo. Sila yi kotilo. ham sayo ti tantan wani yi tomto. ham si ti tantan wani yi fana haya. pa waya ti tantan wani yi tipita. son lompu nu la, nupa yi kata mu tantan wani ti Sila.

The chief woman watched the birds. Then she looked at Sila's mother and Sila. She went to Sila and raised her up. She led her to her mother. Then the chief woman knelt. "Friends, pardon my wrong. Fear for my child made me angry. Sadness for my dead son made me crazy. Friends, pardon me."

Sila's mother took the two hands of the chief woman and made her stand up. "Chief," she said, "we are sad. Let us mourn together."

Then all the villagers returned to the lake. Everyone looked with astonishment at the two women.

Sila hugged the chief woman's leg. The chief woman touched Sila's hair with her hand. "Wonderful child," she said, "I'm sorry I hit you. Pardon my bad deed."

Sila said, smiling, "Let's go home." She took the chief woman's hand and her mother's hand and led them away.

Several villagers went to the body of the chief woman's son and took it and carried it to the village. In the village, everyone lamented the dead man and put his body on the fire to burn it. Smoke from the dead man rose into the air. The chief woman wept. Sila's mother wept. Sila wept. Three men of the village beat the drums. Two men of the village sang. Women of the village danced. With this ritual, night came to Sila's village.

## Sila an Paku

1.

Sila yi tiwa ni yoyo tiwawa sayo la, pa kapu ti tantan wani yi kata kokip. tantan pa ti tantan wani yi finap tu kapu ni ama pa ti Sila. ama pa ti Sila yi isaka pi nu, on Sila yi nanyon pi nu. Sila yi fana mu ama pa nan ni nu: “ama mi o usi ni nu. tantan pa yi finap ni yu. tantan yi finap ni yu. yu yi nawa, yu yi saso.” ama pa ti Sila yi huli yi kata kapu ti tantan wani.

Sila yi pa molo pina. Sila yi pa molo nawa. Sila yi tiwa ni tan pina waya. ham molo waya yi yon ni Sila, on Sila yi yon pu ni ham molo. ama pa ti Sila yi huli pi nu. “molo mi o yon pu ni ham molo,” nan yi fana mu Sila. “ham yi pina saku, on ham no yi pina opo. yu yi paku soto ni ham pina waya la, o katip ton.”

Sila yi hiyi yi fana mu ama pa nan ni nu: “ama pa o, mi yi lofum pu ni ham pina! mi ton yi pina saku pop mi.”

ama pa yi pusa pi fana ti molo pa nan.

Sila yi usi waya yi wiwi waya. nan anu tan pina pa yi wiwi. usi lim hin atum la, Sila an tan pina pa nan yi fana haya. usi pomo la, Sila yi ika tipita ni tan pina pa nan. usi pu la, tan pina pa nan yi laka nima i hin oalu. tan pina pa yi laka sofa lim oalu yi moyi lim moyi. tata opo la, Sila yi kapu ni pa molo. pa molo opo yi yon yi sa ni Sila. pa molo yi tipita la, ham molo ti tantan wani yi hako. pa molo yi fana haya la, ham molo ti tantan

## Sila and Paku

1.

When Sila was thirteen years old, the chief woman of the village died. The women's council of the village chose Sila's mother to be chief. Sila's mother was apprehensive, but Sila was proud. Sila said to her mother, "My mother, do this. The women's council chose you. The people choose you. You are strong, you are wise." Sila's mother agreed and became chief of the village.

Sila was a good young woman. Sila was a strong young woman. Sila had many friends. Many young men liked Sila, but Sila loved no young man. Sila's mother approved of this. "My daughter, do not love a man," she said to Sila. "Men are good enough, but no man is wholly good. Stay single until you find a very good man."

Sila laughed and said to her mother, "Mother, I don't need a good man! I think I'm good enough by myself."

The mother was happy with what her daughter said.

Sila worked a lot and played a lot. She played with her girlfriends. Working in the fields, Sila sang with her friends. When work was done, Sila had her friends dance. When not working, the friends ran through the forest. The friends climbed in the trees or waded in the lake. Sila always led the maidens. All the maidens loved and respected Sila. When the maidens danced, the young men of the village watched. When the

wani yi hayi. pa molo yi laka nima i oalu la, ham molo ti tantan wani yi laka nima yip nan yi hiyi. pa molo yi moyi lim moyi la, ham molo ti tantan wani yi hiyi yi ika lampa ni susu. pa molo opo yi hiyi yi fana howa, on Sila on yi hiyi pu. “ham waka o laka sap!” Sila yi fana howa mu ham molo ti tantan wani. “ham waka o kipo wiwi ni mi mi! ham waka o!” on ham molo ti tantan wani yi hiyi, pa molo ti tantan wani yi hiyi. Sila yi kata napata.

“ama pa mi o,” Sila yi fana, “ham opo ti tantan wani yi waka! tata opo la, nan yi kata mu mi mi. tata opo la, nan yi ika napata ni mi! on pa molo nasa yi kata napata pu. pa molo nasa yi hiyi, wa. pi sup?”

ama pa ti Sila yi tip yi mim ni nu: “molo pa mi o, pa molo nasa yi honyo lim nan sip ni yon. alimsa nan yi lofum ni tiwana ti ham molo. pa molo nasa yi suyip. yu yi saso. o katip saso, molo pa mi o. ham yi timona mu pa. Yu yi paku soto ni ham pina na wa la, o lofum pu ni ham. yu yi lofum la, oku yu yi kata sapu.”

Sila napata yi fana ni nu: “mi yi lofum pu ni yon ni ham, wa! lofum nu yi koiko! tata opo la, mi yi katip ton. tata opo la, mi son katip ton yi pusa.”

ama pa ti Sila yi fana ni nu: “ho, molo pa mi o fana pu ni nu: tata opo la, yu yi katip ton. tata opo la, katip ton yi pina pu. tata sup la, yu yi paku ni ham pina. mi yi lofum ni nu on: o paku ni ham pina na wa.”

“a a,” Sila yi fana napata yi laka nima sap lim hin oalu. titi oalu la, Sila yi wampa son fun ni hin yi fana howa ni nu: “tata no la! tata no la! mi yi katip ton!”

maidens sang, the young men of the village listened. When the maidens ran through the forest, the young men of the village ran after them and laughed. When the maidens waded in the lake, the young men of the village laughed and splashed the water. All the maidens laughed and shouted, but Sila alone did not laugh. "Bad boys, go away!" Sila shouted at the young men of the village. "Bad boys, let us play! Bad men!" But the young men of the village laughed, the maidens of the village laughed. Sila grew angry.

"My mother," Sila said, "all the men of the village are bad! They always come at us. They always infuriate me! But the other girls don't get angry. The other girls laugh, they do. Why?"

Sila's mother smiled and replied: "My girl, the other girls feel desire in themselves. Their bodies want the touch of a young man. The other girls are foolish. You are smart. Stay smart, my girl. Men are a danger to a woman. Don't long for a man until you find the best man. Otherwise you'll be sorry."

Sila was angry and said, "I want neither love nor a man, no! Such desire is stupid! I'll always stay single. By being alone I'll always be happy."

Sila's mother said, "My girl, don't say you'll always be alone. To be ever alone is not good. Someday you'll find a good man. I only hope you find the best man."

"Ai ai," Sila angrily said and hurried to the forest. In the trees Sila stomped and shouted, "Never! Never! I'll stay single!"

yoyo ton yi laka. yoyo si yi laka. tata nu la, Sila yi tiwa ni yoyo tiwawa tiwa. pa molo nasa ti tantan wani yi fipu ni ham yon, on Sila on yi fipu pu ni ham yon. tata pomo la, ham molo ti tantan wani yi kani lofum yon ni Sila. tata nu la, Sila anu pa molo nasa yi usi lim hin atum yi fana haya, on Sila yi laka nima ton lim hin oalu. Sila yi moyi ton lim moyi. Sila yi hako ni pa molo anu ham molo la, nan yi kata napata yi laka sap.

hapan nu la, Sila yi laka i hin oalu yi sapu pi tan pina nan. tata ta la, nan yi hayi ni kotilo wani. Sila yi hakotu i oalu yi paku ni pa molo sasoka pu. pa molo yi kawa waya. Sila yi hako ni pa molo kawa yi fana mu nan ni nu: “ho, pa sasoka pu o, yu yi kawa pu kawa?” pa molo nu yi mim pu on nan yi hako son hako howa ni Sila. “pa sasoka pu o,” Sila yi fanupa, “yu yi kun pu kun fana?” pa molo nu yi mim pu. Sila yi kata tuma fa hin pan pa molo. nan yi tiwana son tiwa ni awan ti pa molo. pa molo yi hako ni Sila. nan yi ha nima. pilo ti nan yi susu yi papap. “yu yi kawa, wa,” Sila yi fana. “yu yi kun pu kun kata katip?” pa molo nu yi mim pu. nan yi hako lampa ni tiwa, on nan yi kun pu.

Sila yi kata katip. “yu yi kawa waya,” nan yi fana. “yu yi kata ti lim sup? yu yi tan sup? ho, mi yi lofum hoka ni yu.” Sila yi hako tika ni pa molo, on pa molo lo sinua waya yi kotilo howa. “Mi ton yi kun pu tika ni yu. o umila, tan pina o, mi yi laka tu ika kata ni tan pina mi.” pa molo sasoka pu yi mim pu. Sila yi laka nima mu tantan wani.

One year passed. Two years passed. Sila was then fifteen years old. The other maidens of the village accepted young lovers, but Sila alone would not accept a lover. Finally the young men of the village stopped desiring Sila. Then Sila worked in the fields with the other maidens, but Sila ran alone through the forest. Sila waded alone in the lake. Sila, watching the young women and men, became angry and ran away.

One day Sila was going through the forest, sad because of her friends. Then she heard a whimpering. Sila searched among the trees and found a young unknown woman. The young woman was very sick. Sila looked at the sick young woman and said to her, "Oh, stranger girl, are you sick?" The young woman did not answer but watched Sila with wide eyes. "Stranger girl," Sila asked, "can you speak?" The young woman did not answer. Sila sat beside the young woman. She touched the young woman's face with one hand. The young woman watched Sila. She breathed quickly. Her skin was damp and cold. "You are sick, yes," Sila said. "Can you stand up?" The young woman did not answer. She tried to move her hand, but could not.

Sila stood. "You are very sick," she said. "Where do you come from? Who are you? Oh, I want to help you." Sila tried to lift the young woman, but the very thin maiden cried out. "I can't lift you by myself. Wait, friend, I'll go fetch my friends." The unknown maiden did not answer. Sila ran to the village.

lim tantan wani la, Sila yi fana howa ni nu: “o kata! tan pina o kata! mi yi paku lim hin oalu ni tan kawa. o kata! nan yi lofum ni hoka.”

tan waya ti tantan wani yi kata mu Sila. “yu yi fana ni sup?” tan nu yi fanupa.

“mi yi paku lim hin oalu ni pa molo kawa waya,” Sila yi mim.

“tan sup?” tan pina yi fanupa.

“mi yi saso pu,” Sila yi fana. “mi yi sasoka pu ni pa molo nu. nan yi kata pu ti tantan wani mi.”

“tan sasoka pu!” pa ti tantan pa yi fana. “nan yi kata ti lim sup?”

“mi yi saso pu!” Sila napata yi mim. “nan yi kun pu fana. nan yi kawa waya.”

“tan sasoka pu yi kawa waya!” pa nu ti tantan pa yi fana. “Sila o tiwana pu ni nan! nan yi fali ipi mu mi mi ni kawa.”

“on nan yi kawa waya,” Sila yi fana. “nan yi kata kokip ipi. mi yi lofum hoka ni nan.”

“tan yi hoka pu ni tan ti tantan nasa,” pa nu ti tantan pa yi fana howa. “hoka ni tan sasoka pu yi kun ika faka ni tantan wani mi. Sila o hoka pu ni pa sasoka pu nu.”

“pa o!” Sila yi fana napata. “yu yi hum pu! pa molo nu yi kawa yi lofum ni hoka. mi mi yi lofum hoka ni nan.”

ama pa ti Sila yi kata yi fana ni nu: “molo pa mi o, yu yi usi ni sup? sup yi sup?”

Entering the village, Sila shouted: "Come! Friends, come! I've found a sick person in the forest. Come! She needs help."

The villagers came to Sila. "What did you say?" one asked.

"I found a sick girl in the forest," Sila answered.

"Who?" a friend asked.

"I don't know," Sila said. "I don't know this girl. She doesn't come from our village."

"A stranger!" a woman of the council said. "Where does she come from?"

"I don't know!" Sila said, annoyed. "She can't talk. She's very sick."

"A very sick stranger!" the woman said. "Sila, don't touch her! She may carry disease to us."

"But she's very sick," Sila said. "She may die. I want to help her."

"One doesn't help people from another village," the woman of the council shouted. "To help a stranger might harm our village. Sila, do not help this stranger."

"Woman!" Sila said angrily. "You are not right! This girl is sick, she needs our help. We ought to help her."

Sila's mother came and said, "My daughter, what are you doing? What's happening?"

“ama pa mi o hayi!” Sila yi fana nima. “mi yi paku lim hin oalu ni pa molo kawa. pa molo nu yi lofum ni hoka. nan yi kawa waya. nan yi kun pu fana. nan yi kun pu lampa. tan pina o kata! mi mi yi lofum hoka ni nan!”

ama pa ti Sila yi fanupa ni nu: “on pa molo nu yi tan sup?”

Sila napata yi mim nima ni nu: “mi yi sasoka pu ni nan! nan yi kata pu ti tantan wani mi! mi yi saso ni nu on: pa molo nu yi lofum ni hoka. mi yi kata hoka ni nan!”

pa ti tantan pa yi fana mu ama pa ti Sila ni nu: “mi mi yi lofum hoka pu ni tan sasoka pu lo kawa waya. kawa yi timona. kawa yi kun faka ni tantan wani mi. tan sasoka pu yi kata pu ti tantan wani mi. mi mi yi lofum pu hoka ni nan. mi yi fana ni nu: o usi pu ni nu. o tiwana pu ni nan. o ika katip ni molo pa yu.”

ama pa ti Sila yi kapu ti tantan pa ti tantan wani. nan yi hako ni pa nu yi hako ni Sila. Sila yi hako napata ni ama pa nan. ama pa ti Sila yi fana sapu ni nu: “molo pa mi o hayi. ama Natola yi hum. tan sasoka pu lo kawa waya yi timona mu tantan wani mi. mi mi yi kipo pu kata mu mi ni nan. mi yi sapu pi nu.”

Sila yi hako wai ni ama pa nan. “a a! yu opo yi waka! mi yi hoka ni nan, wa!” Sila yi lika tu laka ni nan sip.

“Sila o!” pa ti tantan pa yi fana howa. “yu yi laka mu tan sasoka pu nu la, oku yu yi kun pu kata na mu tantan wani mi!”

tan waya yi ha.

"My mother, listen!" Sila said quickly. "I found a sick girl in the forest. This girl needs help. She is very sick. She cannot speak. She cannot move. Friends, come! We must help her!"

Sila's mother asked, "But who is this girl?"

Sila replied, angrily and rapidly, "I don't know her! She doesn't come from our village! I only know this: this girl needs help. I'm going to help her!"

The woman said to Sila's mother, "We shouldn't help a sick stranger. Sickness is danger. Disease could hurt our village. The stranger doesn't come from our village. We shouldn't help her. I say this: don't do this, don't touch her. Make your daughter stay here."

Sila's mother was chief of the village women's council. She looked at the woman and at Sila. Sila angrily looked at her mother. Sila's mother said sadly, "My girl, listen. Mother Natola is right. A stranger who is very sick is a danger to our village. We cannot allow her to come to our village. We cannot allow her to come to us. I'm sorry."

Sila, shocked, looked at her mother. "Ah! You're all awful! I'll help her, I will!" Sila turned to go away.

"Sila!" the woman of the council shouted. "If you go to that stranger, you cannot return to our village!"

The people gasped.

“yu yi laka mu tan kawa waya nu la, yu yi kun ipi fali ni kawa mu mi,” pa ti tantan pa yi fana. “oku yu yi lofum katip sap.”

Sila yi hako isaka ni pa nu. tata pan la, nan yi hako fanupa ni ama pa nan.

ama pa ti Sila yi fana sapu ni nu: “ama Natola yi hum, molo pa mi o. o katip anu mi.”

Sila yi hako howa ni nan. tata pan la, Sila yi laka nima mu tom nan yi tika ni hua yi tika ni susu. nan yi kata na titi tan waya. nan yi hako ni nan nan yi fana pu. Sila yi lika tu laka ni nan sip.

ama pa ti Sila yi fana howa ni nu: “molo pa mi o!”

Sila yi mim pu yi laka nima sap tantan wani mu hin oalu.

## 2.

Sila yi laka nima mu pa molo kawa. kata mu nan la, Sila yi kata tuma lim kop ti pa molo yi tiwana ni awan ti nan. pilo nan yi susu yi papap. hako si ti pa molo yi pomo, on pa molo yi nuna pi tiwana ti Sila. pa molo yi hako wai ni Sila. tata pan la, nan yi tip.

Sila yi tip. “mi yi kata, wa,” nan yi fana wani. “o hako, mi yi tua mu yu ni susu.” Sila yi ika sofa ni kapu ti pa sasoka pu yi tua mu nan ni susu. pa molo yi kun pu nuna ni oso. “tata nu la, yu yi kun pu kun nuna ni oso yu?” Sila yi fanupa. pa molo yi lika ni kapu nan. Sila yi fana nawa ni nu: “o masu pu! o hako hua ni susu.  o hako, mi yi tiwana son susu ni oso yu.” Sila yi

"If you go to the very sick person, you could carry danger to us," the woman of the council said. "You'll have to stay away."

Sila nervously looked at the woman. Then she looked questioningly at her mother.

Sila's mother said regretfully, "Mother Natola is right, my daughter. Stay with us."

Sila stared at her. Then Sila ran to her house and took food and water. She went again among the crowd. She looked at them and did not speak. Sila turned to go.

Sila's mother called, "My daughter!"

Sila did not answer but hurried from the village to the forest.

2.

Sila hurried to the sick young woman. Coming to her, Sila sat beside her and touched the young woman's face. Her skin was damp and cold. The young woman's eyes were closed, but the young woman opened them at Sila's touch. The young woman looked at Sila with shock. Then she smiled.

Sila smiled. "Yes, I came," she said softly. "Look, I give you water." Sila raised the head of the stranger and gave her water. The young woman could not open her mouth. "Can't you open your mouth?" Sila asked. The young woman turned her head. Sila said firmly, "Oh, don't give up! Try to drink the water. See, I'll wet

ika susu ni oso ti pa molo. “tata nu la, o hako nuna ni oso yu.” pa molo yi nuna mani ni oso. nan yi ha. “nuna yi poyiya ni yu tun sup? a, mi yi hoka. oso yi nuna, o hua ni susu.” pa molo yi hua ni susu wani. “pina, wa!” Sila yi fana. “yu yi kun pu kun hua ni hua?” awan ti pa molo yi kata sawo. “pina saku,” Sila yi fana. “tata nu la, susu yi pina saku. tata wani la, yu yi hua ni hua.” pa molo yi ha. “ho, yu yi papap waya,” Sila yi fana ha. “nupa yi kata. nupa yi ika papap ni mi mi. mi yi tiwa pu ni haso. a, mi yi saso.” nupa yi kata la, Sila yi polu fa hin ni nan sip yi tuma lim kop ti pa molo nu yi tiwana son lafi ni nan. “mi yi ika haso ni yu,” Sila yi fana. “mi si yi katip haso. nupa ni faka pu ni mi. yu yi owuya la, oku yu yi kata nawa na. hapan kata la, yu yi hua ni hua.”

tata howa la, pa molo sasoka pu yi hako ni Sila. tata howa la, Sila yi hako ni pa molo nu. nupa yi kata. panu yi kata. papap yi kata. Sila yi tiwana son lafi ni pa molo. nan yi kata owuya.

hap yi kata la, Sila yi kata yaowa. tata ta la, nan yi hako ni pa molo. pa molo yi tuma yi lampa pu. Sila yi isaka. “o kata yaowa! pa molo o yaowa!” Sila yi fana howa. nan yi fali mu oso ti pa molo ni susu.

tata ta la, pa molo yi ha yi nuna ni hako nan. Sila yi hiyi. “ho, yu yi ika isaka ni mi! pina, wa. tata nu la, yu yi hua. o hako, mi yi ika wani wa ni hua. yu yi kun hua kofota na ni nan. o hako hua! pina, pina, pina.”

pa molo yi hua nawa pu ni hua wani.

your mouth." Sila dampened the mouth of the young woman. "Now try to open." The maiden slowly opened her mouth. She gasped. "Does opening it hurt you? Ah, I see. Your mouth is open, drink the water." The young woman sipped a little water. "Great!" Sila said. "Can you eat?" The maiden's face paled. "Good enough," Sila said. "Water is good enough for now. Soon you'll eat." The maiden sighed. "Oh, you're cold," Sila whispered. "Night's coming. Night will chill us. I don't have fire. Ah, I know." At night, Sila put herself on the ground and stretched beside the maiden and held her. "I'll warm you," Sila said. "We two will stay warm. Night won't hurt us. Sleeping, you'll get stronger. Tomorrow you'll be able to eat."

The young woman looked at Sila a long while. Sila looked at the maiden a long while. Night came. Darkness came. Sila held the maiden. They slept.

At dawn Sila awoke. Immediately she looked at the young woman. The young woman lay unmoving. Sila was afraid. "Wake up! Girl, wake up!" Sila shouted. She brought water to the maiden's mouth.

Then the young woman breathed and opened her eyes. Sila laughed. "Oh, you scared me! Good. Now you'll eat. See, I'll make the food small. You can more easily eat it. Try to eat! Good, good, good."

The young woman weakly ate a little food.

“tata nu la,” Sila yi fana, “mi mi yi lofum ni tom. nupa yi papap wa. mi yi sali ni tom.”

pa molo yi hako ni Sila. Sila yi tip yi kata katip. Sila yi hako woya yi laka mu oalu wani. “oalu nu yi kata pina.” nan yi tika ni oalu wani yi yoyu mu hin ni nan. oalu wani yi kata woya. Sila yi fana ni nu: “pina saku.” nan yi polu lim hin ni uman yi yoyu ni oalu wani nu yi kulapi mu uman ni nan. oalu wani yi katip. “pina, wa!” Sila yi fana. tata pan la, nan yi hakotu ni uman waya yi tika ni nan yi polu fa oalu nu ni nan. uman waya yi kata poki sofa ti tom. “tata nu la, mi yi tika ni pinti,” Sila yi fana. Sila yi tika ti hin ni pinti waya yi poki son nan ni poki sofa. “ho pina!” Sila yi fana. “mi mi yi tiwa ni tom. susuyun yi kata fa poki sofa nu la, tom nu yi ika katip suka ni mi mi. susu ti nupa yi kata la, mi mi yi katip suka. pina pu pina?” Sila yi tip mu pa molo. pa molo yi hako ni Sila yi tip wani.

hopu yi kata ti titi oalu waya. Sila yi sila yi lika ni nan sip yi tika ni wop okuta nan. tan yi kata i oalu waya. tan nu yi kata mu Sila yi kani.

“Wolatu o!” Sila yi fana. Wolatu yi pa molo ti tantan wani. Wolatu yi tan pina ti Sila. “yu yi kata pi sup?”

Wolatu yi hako ni Sila yi hako ni pa molo lo tuma fa hin. Wolatu yi kata pu pan na. “Sila o,” nan yi fana, “yu yi pina pu pina?” nan yi katip hako ni pa molo lo tuma fa hin.

“mi mi yi pina saku,” Sila yi mim.

“mi yi pusa pi nu,” Wolatu yi fana. “mi yi isaka ni nu: yu yi kofota pu pi papap ti nupa.”

"Now," Sila said, "we need a house. The night is very cold. I'll build a house."

The maiden stared at Sila. Sila smiled and stood. Sila looked around and went to a short tree. "This tree will be good." She took the short tree and bent it to the ground. The tree curved. Sila said, "Pretty good." She stuck a branch into the dirt and bent the short tree and tied it to the branch. The short tree stayed so. "Very good!" Sila said. Then she fetched many branches and took them and put them against the tree. These branches became the roof of the house. "Now I'll get leaves," Sila said. Sila took leaves from the ground and covered the roof with them. "Great!" Sila said. "We have a house. When it rains on this roof, the house will keep us dry. When the night dew comes, we'll stay dry. Isn't that fine?" Sila smiled at the young woman. The maiden watched Sila and smiled a little.

A noise came from among the trees. Sila jumped and turned and took her knife. A person came through the trees. This person came toward Sila and stopped.

"Wolatu!" Sila said. Wolatu was a young village woman. Wolatu was Sila's friend. "Why have you come?"

Wolatu looked at Sila and at the young woman who lay on the ground. "Sila," she said, "are you well?" She kept watching the maiden who lay on the ground.

"I'm well enough," Sila replied to her.

"I'm glad," Wolatu said. "I was afraid that you would be uncomfortable because of the cold of night."

“mi mi anu yi katip haso.”

Wolatu yi tip. “yu yi poyiya pi hua no, sup? mi yi fali mu yu ni hua.”

Sila yi fana howa ni nu: “pina, wa!” Sila yi fana mu pa molo lo tuma fa hin ni nu: “tan pina o hayi! tan pina mi yi fali mu mi ni hua na!” Sila yi aka laka mu Wolatu.

Wolatu yi laka yip. Sila yi kani.

Wolatu yi fana ni nu: “Sila o kata pu! mi yi kata pan yu la, oku tantan wani yi kipo pu kata na ni mi.”

Sila yi kapu yi huli son kapu. “mi yi lifu. on pa molo nu yi timona no.”

Wolatu yi lampa son lafi. “pi timona pu timona, mi yi saso pu. on mi yi polu fa hin ni hua nu. mi yi fali ni yomi ni yomi wop ni namam.”

“pina, wa!” Sila yi fana. “mi yi pusa pi yu, Wolatu o.”

Wolatu yi tip. “o katip pina.” nan yi lika ni nan sip yi laka nima sap.

“o laka pina,” Sila yi fana.

Sila yi fana mu pa molo lo tuma fa hin ni nu: “tan pina mi yi pina, wa! tata nu la, mi mi yi tiwa ni hua waya. yu yi poyiya pu poyiya pi hua no?” pa molo yi mim pu. “yu yi lofum hua ni susu?” pa molo yi lampa nawa wani ni kapu nan. Sila yi laka mu pa molo yi tua mu nan ni susu. pa molo yi hua nima ni susu. “a a, yu yi lofum waya ni susu. tata nu la, yu yi nawa na tun sup? mi yi tua mu yu ni yomi. yomi yi ika nawa ni yu. a, yomi lonu, pina wa. o hua ni nan.”

"We stayed warm together."

Wolatu smiled. "Are you hungry? I brought you food."

Sila yelled, "Great!" Sila said to the maiden lying on the ground, "Friend, listen! My friend brings us more food!" Sila started toward Wolatu.

Wolatu stepped back. Sila stopped.

Wolatu said, "Sila, don't come! If I come near you, the village will not let me return."

Sila thought and nodded. "I understand. But this young woman is not dangerous."

Wolatu waved with her hand. "Dangerous or not, I don't know. But I'll put the food on the ground. I brought fruit and nuts and vegetables."

"Wonderful!" Sila said. "I thank you, Wolatu."

Wolatu smiled. "Stay well." She turned and ran off.

"Go well," Sila said.

Sila said to the young woman lying on the ground, "My friend is good indeed! Now we have lots of food. Are you hungry?" The maiden did not answer. "Do you want to drink water?" The maiden replied with a weak nod. Sila went to the maiden and gave her water. The maiden drank quickly. "Ah, you really were thirsty. Are you stronger now? I'll give you some fruit. Fruit will make you strong. Ah, strawberries, very nice. Eat this."

tata aka la, pa molo yi kun pu hua ni yomi nu, on tata pan la, nan yi tika ni nan yi hua ni nan. Sila yi pusa pi nu yi tua ni yomi nasa. pa molo yi hua ni nan. “tata nu la,” Sila yi fana, “yu yi kata nawa na. ho, mi yi tiwa ni haso la, oku mi yi ika haso ni namam nu. a a, mi yi katip sali ni tom mi.” nan yi kata katip yi sali na yi tom.

hapan yi kata haso na. Sila yi tuma pan pa molo yi fana ni nu: “tata nu la, hapan yi haso, tan pina o. mi yi fali lim tom mi ni yu. mi yi hako faka pu ni yu.” Sila yi polu su pa molo ni lafi nan yi tika ni nan. pa molo yi ha nawa pu. “mi yi sapu pi nan,” Sila yi fana wani. nan yi fali lim tom wani ni pa molo yi polu fa pinti imana waya ni nan. pa molo yi ha na. “yu yi kofota pu kofota?” Sila yi fanupa. “top owuya ti pinti yi pina pu pina? pina, wa. ho, mi yi tua na mu yu ni hua.”

tata ta la, hopu yi kata ti titi oalu waya. Sila yi sila ti tom wani yi tika ni wop okuta nan. tan yi kata i oalu waya. tan nu yi kata mu Sila yi kani.

“Kilo o!” Sila yi fana howa. Kilo yi ham molo ti tantan wani. Kilo yi tan pina ti Sila. “yu yi kata pi sup?”

Kilo yi fali son tiwa nan ni uman haso. “Sila o wili! mi yi sapu pi yu. mi yi kata tu hako ni yu. mi yi fali mu yu ni haso.”

“pina, wa!” Sila yi fana pusa. “tata nu la, mi yi kun ika haso ni namam. nupa la, mi mi yi kun katip haso! mi yi pusa pi yu, Kilo o!” nan yi aka laka mu Kilo.

At first the maiden could not eat it, but later she took it and ate it. Sila was happy for this and gave another strawberry. The maiden ate it. "Now," Sila said, "you will get stronger. Oh, if I had fire I would cook these vegetables. Oh well, I'm going to keep building our house." She worked again on the shelter.

The day grew warmer. Sila sat beside the young woman and said, "Now the day is warm, friend. I'll carry you into our house. I'll try not to hurt you." Sila put one arm under the maiden and lifted her. The maiden weakly gasped. "I'm sorry," Sila murmured. She carried the maiden into the little shelter and put her on soft leaves and grasses. The maiden again gasped. "Are you comfortable?" Sila asked. "Is the bed of leaves good? Good, yes. Oh, I'll give you food."

At that moment a noise came from the trees. Sila leaped from the little house and took her knife. A person came through the trees. This person came toward Sila and stopped.

"Kilo!" Sila yelled. Kilo was a young man of the village. Kilo was Sila's friend. "Why have you come?"

Kilo carried a burning torch in his hand. "Greetings, Sila! I've been sad about you. I came to see you. I've brought you fire."

"Oh, wonderful!" Sila said happily. "Now I can cook the vegetables. At night we'll stay warm! I thank you, Kilo!" She went toward Kilo.

Kilo yi laka yip. “Sila o kani!” nan yi fana. Sila yi kani. “yu yi kata pan mi la, Sila o, oku tantan wani yi kipo pu kata na ni mi.”

Sila yi huli son kapu yi mim ni nu: “mi yi lifu, Kilo o. tantan wani yi isaka pi kawa ti tan pina mi. on mi yi pina, mi yi katip pina.”

Kilo yi polu lim hin ni uman haso. “haso yi lim nu,” nan yi fana. “yu yi tiwa pu tiwa ni hua saku?”

“mi mi yi tiwa ni hua saku, Kilo o,” Sila yi mim. “mi mi yi haniko, wa.”

Kilo yi tip yi fana ni nu: “o katip pina.”

“o laka pina,” Sila yi fana.

Kilo yi laka nima sap.

Sila yi fana mu pa molo kawa ni nu: “tan pina mi o hako! tata nu la, mi mi yi tiwa ni haso. nupa kata la, mi mi yi katip pina. tata nu la, mi yi kun ika haso ni namam yi kun hua ni hua pina.” tata pan la, nan yi hakotu yi paku ni uman wani waya yi fali mu tom ni nan. Sila yi fali amanya mu uman wani ni uman haso yi ika haso ni nan. “pina, wa!” nan yi fana howa. “mi yi pusa! mi mi yi tiwa ni hua yi tiwa ni haso yi tiwa ni tom. mi mi yi tantan wani mi sip!” nan yi hako ni pa molo kawa. “yu yi pina pu pina, tan pina o?” nan yi fanupa. pa molo yi hako ni Sila yi tip. Sila yi tip mu tan pina nan.

tata ta la, hopu yi kata ti titi oalu waya. Sila yi sila ti haso yi tika ni wop okuta nan. tan yi kata i oalu waya. tan nu yi kata mu Sila yi kani.

“ama pa mi o!” Sila yi fana howa.

Kilo stepped back. “Sila, stop!” he said. Sila stopped. “If you come near me, Sila, the village will not let me return.”

Sila nodded and replied, “I understand, Kilo. The village fears my friend’s illness. But I’m well, I’m still well.”

Kilo stuck the torch into the earth. “Here’s the fire,” he said. “Do you have enough food?”

“We have enough food, Kilo,” Sila answered. “We are indeed grateful.”

Kilo smiled and said, “Stay well.”

“Go well,” Sila said.

Kilo ran off.

Sila said to the sick maiden, “Look, friend! Now we have fire. When night comes we’ll be fine. Now we can cook the vegetables and eat some good food.” Then she searched for and found many twigs and sticks and carried them to the little shelter. Sila carefully carried the torch to the pile of sticks and lit it. “Great!” she cried. “I’m glad! We have food and we have fire and we have a house. We are our own village!” She looked at the sick maiden. “Are you okay, friend?” she asked. The maiden watched Sila and smiled. Sila smiled at her friend.

At that moment a noise came from the trees. Sila leaped from the fire and took her knife. A person came through the forest. This person came toward Sila and stopped.

“My mother!” Sila shouted.

ama pa ti Sila yi katip pan oalu sap Sila. nan yi fali ni kikata. “molo pa mi o wili,” nan yi fana.

“ama pa mi o wili! ho, mi yi pusa waya pi hako ni yu!” Sila yi aka laka mu ama pa nan.

ama pa ti Sila yi fana nima, “kani o! yu yi kun pu kata mu mi, molo pa mi o,” nan yi fana sapu. “o katip sap mi.”

Sila yi kani yi fana sapu ni nu: “mi yi lifu, ama pa mi o. yu an tan ti tantan wani mi yi isaka pi kawa ti tan pina mi. on mi yi katip pina. o hako! mi yi sali ni tom wani. tan pina yi fali mu mi ni hua ni haso. yu yi fali ni sup?”

ama pa ti Sila yi tip. “mi yi fali mu yu ni kikata. nupa yi kata la, yu yi katip haso son kikata nu.”

“ama pa mi o, mi yi pusa pi tua yu. a a, mi an tan pina mi yi sali ni tantan wani tun sup?” nan yi hiyi.

ama pa ti Sila yi hiyi on tata pan la, nan yi pilo sapu. “molo pa mi o, mi yi sapu pi yu. mi yi isaka tu yu. tan pina yu yi kawa. yu yi kata kawa ipi. on tata nu la, yu yi anu pa kawa nu. yu yi kun pu kata na mu tantan wani.”

“tan pina mi yi kata soto nawa na. tata wani la, nan yi kata popin. tata pan la, mi an nan yi kata na mu tantan wani mi.”

ama pa ti Sila yi tip sapu. “mi yi lofum ni nu, Sila o. tata yi ika kata ni nan lo lofum kata. a, molo pa mi o, mi yi lofum laka. yu yi tiwa ni opo lofum tun sup?”

“mi yi tiwa ni opo, ama pa mi o.”

“pina, wa. molo pa mi o katip pina.”

Sila's mother stopped beside a tree far from Sila. She carried a cloth. "Greetings, my daughter," she said.

"Greetings, my mother! Oh, I'm so glad to see you!" Sila started toward her mother.

Sila's mother said quickly, "Stop! You cannot come to me, my child," she said sadly. "Stay away from me."

Sila stopped and said sadly, "I understand, my mother. You and the people of our village fear my friend's illness. But I'm still well. Look! I built a little house. Friends brought us food and fire. What are you carrying?"

Sila's mother smiled. "I bring you a cloth. At night you'll stay warm with this blanket."

"My mother, I thank you for your gift. Ah, me and my friend make a village, no?" She laughed.

Sila's mother laughed but then looked sad. "My girl, I'm sad for you. I fear for you. Your friend is sick. You might fall sick. But now you are with this sick young woman. You cannot come to the village."

"My friend is already getting stronger. Soon she'll be well. Then she and I will return to our village."

Sila's mother smiled sadly. "I hope so, Sila. Time will bring what will be. My daughter, I must go. Do you have everything you need?"

"I have everything, my mother."

"Good. My daughter, stay well."

“ama pa mi o laka pina.”

ama pa ti Sila yi lika ni nan sip yi laka sap i oalu.

nupa yi kata. Sila yi ika haso ni namam yi tua mu pa kawa ni hua nu. pa kawa yi hua wani ni namam haso. tata pan la, pa kawa yi hua wani ni yomi lonu. Sila yi tua mu nan ni susu. pa molo yi hua wani ni susu nu.

Sila yi fana wani ni nu: “nupa. yu yi hua. tata nu la, o owuya. owuya yi ika nawa ni yu. mi yi katip pan yu. mi yi amanya ni haso. o hako.” Sila yi poki son kikata ti ama pa nan ni pa kawa. “yu yi katip haso. o owuya. o isaka pu. tata wani la, yu yi kata nawa na. o owuya.”

tata howa la, Sila yi amanya ni haso lo kata wani. tata pan la, Sila yi kata owuya. tata ta la, nan yi kata yaowa, on tata wani na la, nan tuma yi kata owuya. hakonu yi kata mu Sila owuya. Sila yi hako ni hin pinti. fula waya yi lim hin pinti nu. fula lonu an fula sawo an fula monu yi lim hin pinti nu. Sila yi pusa pi fula waya nu. Sila yi laka nima i fula yi hiyi. tata ta la, fula opo yi aka laka woya. Sila yi laka yun fa hin. fula opo yi katip laka woya. fula opo yi kata anu. fula opo yi kata fula lonu ton yi kata fula lonu howa. tata ta la, ha sofa yi kata sonu hap. fula howa nu yi sila ti hin lim ha yi pipi i ha sofa sonu yi kata huna. Sila yi fana howa, “o kani!”

tata ta la, Sila yi kata yaowa. haso yi kokip ipina. Sila yi polu nima lim haso ni uman wani. haso yi kata howa na. Sila yi tiwana ni awan nan sip. “ho ho,” nan yi fana mu nan sip, “wawapo sup yi fana mu mi son hakonu. mi o hayi.”

"My mother, go well."

Sila's mother turned and went through the trees.

Night came. Sila cooked the vegetables and gave the sick woman food. The sick woman ate some of the warm vegetables. Then the sick maiden nibbled some strawberries. Sila gave her water. The maiden drank a little water.

Sila said softly, "Night. You've eaten. Now sleep. Sleep will make you strong. I'll stay beside you. I'll tend the fire. Sleep. Don't be afraid. Soon you'll get stronger. Sleep."

For a long while Sila tended the fire, which began to die down. Sila fell asleep. Immediately she woke, but soon she fell asleep sitting up. A vision came to Sila sleeping. Sila saw a meadow. There were many flowers in this meadow. There were red flowers and white flowers and yellow flowers in this meadow. Sila was happy because of the flowers. Sila ran through the flowers and laughed. Then all the flowers started to spin. All the flowers came together. All the flowers became one red flower, one big red flower. The sky became bright blue. The great flower leaped from the earth into the sky and flew through the blue air and disappeared. Sila cried out, "Stop!"

Then Sila awoke. The fire was almost dead. Sila quickly put short sticks on the fire. The fire grew. She touched her face. "Oh," she said to herself, "some being spoke to me in a dream. I must heed it."

hapan yi kata. Sila yi hako ni pa molo lo katip owuya. “tan pina o katip owuya,” Sila yi fana wani. “hakonu owuya yi fana mu mi. hakonu owuya nu yi tua hoka mu mi mi. mi yi laka tu hakotu ni fula lonu nu. o katip owuya. tata wani la, mi yi kata na.”

Sila yi polu lim kop ti pa molo kawa ni yomi ni susu yi laka sap. Sila yi laka i oalu. Sila yi laka ti hin oalu lim hin pinti. Sila yi hako ni fula opo, on fula lonu yi lim nu pu. Sila yi laka sap na. nan yi kata mu moyi yi laka woya moyi nu. Sila yi kata mu hin susu lo tiwa ni tunip waya on tiwa pu ni fula. Sila yi laka sap na. Sila yi kata mu hin pinti lo tiwa ni pinti waya. ham yi usi lim hin pinti. nan yi hako ni Sila yi fana pu. Sila yi fana howa mu ham nu ni nu: “tan pina o fana mu mi ni nu: yu yi saso pu saso ti fula lonu lim hin pinti nu?”

ham yi mim ni nu, “fula no yi lim hin pinti mi. mi yi ika uo ni wanan. fula no yi lim nu.”

“tan pina o mim ni nu: fula lonu yi pan tun sup?”

“pa molo o, yu yi koiko, wa!” ham yi mim. “mi yi usi waya. o hakotu lim hin nasa ni fula yu!”

Sila yi kata napata on yi laka sap na. nan yi kata mu tali howa. mofu yi lim fun ti tali howa. Sila yi hua ni susu yi hako woya. nan yi hako ni ha sofa. ha sofa yi sonu waya. Sila yi hako ni oalu pan mofu. tata ta la, pipi waya yi pipi ti oalu nu. pipi waya yi pipi lim ha sofa sonu. pipi yi lonu hap. Sila yi fana howa ni nu, “ho ho!” pipi lonu yi pipi woya lim ha sofa yi kata huna. “ho ho!” Sila yi fana howa yi aka laka nima. Sila yi laka nima yi hako ni hin opo. fula waya yi titi pinti ti hin

Day broke. Sila looked at the young woman still sleeping. “Friend, sleep on,” Sila said quietly. “A dream spoke to me. This dream gives us aid. I’m going to find that red flower. Keep sleeping. I’ll be back soon.”

Sila put fruit and water beside the sick maiden and left. Sila went through the forest. Sila came out of the forest into a meadow. Sila looked at all the flowers, but there was no red flower there. Sila went on. She came to a lake and walked around the lake. Sila came to a marsh that had many fungi but no flowers. Sila went on. Sila came to a meadow that had many plants. A man worked in this field. He saw Sila and did not speak. Sila called to the man, “Friend, tell me: do you know of a red flower in this meadow?”

The man answered, “No flowers in my field. I grow grain. No flowers here.”

“Friend, answer this: are there flowers nearby?”

“Girl, you’re right stupid!” the man said. “I’m hard at work. Search other fields for your flowers!”

Sila got angry but left. She came to a mountain. A stream was at the base of the mountains. Sila drank water and looked around. She looked at the sky. The sky was very blue. Sila looked at a tree by the river. Then many birds flew from this tree. The birds flew into the blue sky. The birds were bright red. Sila cried, “Ho ho!” The red birds flew around and disappeared in the sky. “Ho ho!” Sila cried and began to run. Sila ran and looked through the whole land. There were many flowers among the plants of this land. Some flowers

nu. fula nu yi lonu. Sila yi fana howa ni nu: “ho ho, mi yi paku ni yu!” Sila yi tika ni fula lonu waya yi tawap son nan ni kikata alimsa nan. “a a, mi yi paku ni yu! a a, mi yi pusa pi yu!”

Sila yi tika ni fula waya la, nan yi lika ni nan sip yi laka nima i hin pinti. Sila yi laka nima pan ham nu lo fana howa mu nan, “pa molo o, yu yi koiko!” Sila yi laka nima i hin susu yi laka woya moyi. Sila yi laka nima i hin pinti yi laka nima i hin oalu. Sila yi kata na mu tom wani nan. tata nu la, hapan yi omon. Sila yi kata lim tom wani yi hako ni pa molo kawa. pa molo kawa yi kotilo. hua an susu lim kop ti pa molo kawa yi katip. Sila yi laka yun fa hin lim kop pa molo yi fana nima ni nu: “tan pina o, yu yi katip pu katip pina? yu yi isaka pu isaka pi huna ti mi? o isaka pu! mi yi hako ni hakonu owuya, mi yi laka tu paku ni fula nu. yu yi hako pu hako? mi yi kapu ni nu: fula nu yi hoka ni yu. mi yi saso pu pi sup, mi yi saso pu son sup, on mi yi tika ni fula nu. tata nu la, mi yi lofum usi ni sup? a a, mi yi saso!” Sila yi ika nawa ni haso lo kata kokip ipina. Sila yi tika ni nam yi polu lim nam ni susu. tata pan la, nan yi polu lim susu ni fula lonu. tata pan la, nan yi polu fa haso ni nam. tata wani la, hatata pina yi kata ti susu. ha pina yi yomi. “ho pina, wa!” Sila yi fana. nan yi tika ni susu yi ha mu nan. “tata nu la, tan pina o hua ni susu nu. susu nu yi pina tun sup? o hua.”

were red. Sila cried, "Oh, I've found you!" Sila took many red flowers and filled her robe with them. "Aha, I found you! Oh, I thank you!"

Sila, having taken the flowers, turned and ran through the field. Sila passed the man, who shouted and said, "Girl, you're crazy!" Sila ran through the marsh and around the lake. Sila ran through the meadow and ran through the forest. Sila came to her little shelter. It was late in the day. Sila entered the little house and looked at the sick maiden. The sick maiden was crying. The food and water beside the sick maiden were still there. Sila fell at the maiden's side and said quickly, "Friend, are you all right? Were you afraid because I was gone? Don't be afraid! I saw a dream, I went to find these flowers. You see? I thought these flowers would help you. I don't know why, I don't know how, but I picked the flowers. Now what should I do? Ah, I know!" Sila fed the fire, which had almost died. Sila took a bowl and put water in it. Then she put some of the red flowers into the water. After this, she put the bowl on the fire. Soon a good smell came from the water. The smell was sweet. "Wonderful!" Sila said. She took the water and blew on it. "Now, friend, drink this water. Is the water good? Drink."

pa molo kawa yi kun pu nuna ni oso nan. Sila yi tika ni kapu ti pa molo yi polu sofa ni nan. “mi yi ika susu ni oso yu. pina. yu yi kun pu kun nuna ni oso? pina. o hua.” Sila yi ika laka lim oso ti pa molo ni susu haso. “o hua ni opo,” nan yi fana. pa molo yi hopuka. susu yi susu yun ti oso nan. on Sila yi katip ika susu lim oso ni susu. pa molo kawa yi hua ni susu haso. tata pomo la, susu opo yi kata hanu.

“pina, pina, wa!” Sila yi fana. “tata nu la, yu yi kun pu kun hua ni yomi?” on pa molo kawa yi fana pu yi laka yip son nawa no yi kata owuya.

Sila yi kata isaka. “ho ho, tan pina mi o! mi yi usi pu usi ni waka? o kata yaowa! tan pina o kata yaowa!” on pa molo kawa yi kata yaowa pu. Sila yi aka kotilo. “ho, mi yi usi ni waka! on yu yi katip ha. yu yi katip haso. mi yi katip amanya ni yu. mi yi ika nawa ni haso. mi yi poki son kikata ni yu. mi yi kata tuma lim kop yu. tan pina mi o po!”

Sila yi tiwana son lafi ni pa molo. pa molo yi pakip. tata nu la, pa molo yi ha nima. nupa opo la, Sila yi owuya pu. nan yi amanya ni haso ni pa molo kawa. Sila yi fana isaka ni nu: “o po. tan pina o po!”

hap yi kata sofa oalu. Sila nuyayo yi hako ni pa molo kawa. tata nu an tata nu la, “tan pina o, tan pina o,” nan yi fana. pa molo kawa yi lampa pu.

The sick maiden could not open her mouth. Sila held the maiden's head and raised it. "I'll wet your mouth. Good. Can you open your mouth? Good. Drink." Sila poured the warm water into the maiden's mouth. "Drink it all," she said. The maiden coughed. The water spilled from her mouth. But Sila continued to pour the water into her mouth. The sick maiden drank the warm water. At last all the water was gone.

"Good!" Sila said. "Now are you able to eat some fruit?" But the sick maiden did not speak and fell back helplessly and went to sleep.

Sila grew afraid. "Oh, my friend! Have I done wrong? Wake up! Friend, wake up!" But the sick maiden did not waken. Sila began to cry. "Oh, I've done wrong! But you still breathe. You're still warm. I'll continue to care for you. I'll feed the fire. I'll cover you with the cloth. I'll sit right by your side. My friend, live!"

Sila embraced the maiden. The maiden trembled. All night long Sila did not sleep. She tended the fire and the sick maiden. Sila said fearfully, "Live, friend, live!"

The sun appeared above the trees. Sila wearily watched the sick maiden. Now and then, "Friend, oh friend," she said. The sick maiden did not move.

Sila yi laka sapu mu haso. nan yi polu fa haso ni uman wani. haso yi kata howa. Sila yi hako ni fula lonu nu pan haso. “fula waka o!” nan yi fana howa. “yu yi faka ni tan pina mi! hakonu owuya o! yu yi mupu mu mi! fula sukup!” Sila yi tika ni fula nu yi ua lim haso ni nan. ha lonu yi kata ti haso. ha lonu nu yi tawap ni ha. ha lonu nu yi laka lim tom wani. pa molo kawa yi ha ni ha lonu. pa molo yi ha. tata pan la, pa molo yi ua ni fana wani.

Sila yi ha yi sila mu pa molo. “tan pina o! tan pina o!” nan yi fana howa. “yu yi po!”

pa molo kawa yi nuna ni hako si. nan yi tip mu Sila. “ho,” nan yi fana. “ho, ho.”

Sila yi hiyi. “yu yi fana! o fana!”

pa molo yi fana ni nu on: “ho. a a a.”

Sila yi fana mu nan ni nu: “yu yi nawa pu. yu yi lofum ni susu ni hua. tan pina o tika ni susu.” Sila yi tua mu pa molo ni susu noka. pa molo yi hua mani ni susu. tata pan la, nan yi fana ni nomo lo Sila yi saso pu.

“a a, yu yi fana son fana sasoka pu,” Sila yi fana. “tata wani la, mi an yu yi fana anu. tata nu la, o hua ni yomi. mi yi ika haso ni namam. yu yi kun pu kun hua?” nan yi tua mu pa molo ni yomi. pa molo yi hua ni yomi. “pina, wa!” Sila yi fana. “o hua, tata pan la, mi yi ika haso tu yu ni namam.”

namam yi kata haso la, pa molo yi hua ni nan. Sila yi pusa waya. “pina, wai! o katip hua! yu yi kata nawa!”

Sila sadly went to the fire. She put twigs into the fire. The fire grew strong. Sila looked at the remaining red flowers by the fire. "Bad flowers!" she yelled. "You hurt my friend! Dream! You lied to me! Wicked flowers!" Sila took the flowers and threw them into the flames. Red smoke came from the fire. The red smoke filled the air. The red smoke entered the little shelter. The sick maiden breathed in the red smoke. The young woman gasped. Then the young woman gave a weak cry.

Sila gasped and leaped to the maiden. "Friend! Friend!" she cried. "You're alive!"

The sick young woman opened her mouth. She smiled at Sila. "Oh," she said. "Oh, oh."

Sila laughed. "You speak! Speak!"

The young woman said only, "Oh. Ah ah ah."

Sila said to her, "You're not strong. You need water and food. Friend, drink water." Sila gave clear water to the maiden. The maiden slowly drank the water. Then she said words that Sila did not know.

"Ah, you're speaking a stranger language," Sila said. "Soon you and I will talk. Now eat the fruit. I'll cook vegetables. Are you able to eat?" She gave fruit to the maiden. The maiden ate the fruit. "Great!" Sila said. "Eat now, I'll cook vegetables for you."

When the vegetables were hot, the young woman ate them. Sila was very happy. "Fantastic! Keep eating! You'll get strong!"

hapan waya la, pa molo yi kata nawa na. hapan opo la, nan yi fana ni nomo sasoka pu. Sila yi hayi yi pu son kapu nan. “mi yi kun pu lifu ni nomo yu. yu yi kun pu lifu ni nomo mi tun sup?”

pa molo yi hako howa ni Sila.

“kun pu,” Sila yi fana. “howa no. mi yi ika saso ni yu.” nan yi wuka son tiwa ni nan sip. “nomo mi yi Sila. Sila. nomo mi yi Sila. yu yi lifu pu lifu?”

pa molo yi tip. nan yi wuka son tiwa ni Sila. “Sila,” nan yi fana.

Sila yi hiyi. “yu yi lifu, pina! mi yi Sila. yu yi sup?” nan yi wuka son tiwa ni pa molo. “yu yi tiwa ni nomo sup?”

pa molo yi hako ni Sila. tata pan la, nan yi fana ni nomo sasoka pu. Sila yi kun pu fana ni nomo nu. “a a, nomo yu yi kofota pu mu mi. mi yi kun fana ni nu on: nisini-siniso.”

pa molo yi tip.

Sila yi fana ni nu: “mi yi tua mu yu ni nomo kofota tu mi. mi yi paku ni yu, oku mi yi tua mu yu ni nomo Paku. nomo yu yi Paku. yu yi lifu pu lifu?”

pa molo yi mim ni nu: “Paku.”

“Paku! Paku o, nomo yu yi Paku!”

Paku yi huli son kapu. “Paku,” nan yi fana yi wuka son tiwa ni Sila. “Sila.”

“Sila, wa! Paku, wa!” Sila yi hiyi. “Sila an Paku yi tan pina!”

pa molo yi hiyi wani.

son lompu nu la, yon yi tika ni Sila ni Paku.

For many days the young woman grew stronger. Every day she spoke strange words. Sila listened and shook her head. “I can’t understand your words. You can’t understand my words, right?”

The maiden looked at Sila.

“Nope,” Sila said. “No matter. I’ll make you know.” She pointed at herself with her hand. “My name is Sila. Sila. My name is Sila. o you understand?”

The young woman smiled. She pointed at Sila with her hand. “Sila,” she said.

Sila laughed. “You understand, good! I am Sila. Who are you?” She pointed at the young woman with her hand. “What name do you have?”

The maiden looked at Sila. Then she said a strange word. Sila could not say that word. “Ah, your name isn’t easy for me. I can only say this: nisini-siniso.”

The young woman smiled.

Sila said, “I’ll give you a name that’s easy for me. I found you, so I’ll give you the name Paku. Your name is Paku. You understand?”

The young woman answered, “Paku.”

“Paku! Paku, your name is Paku!”

Paku nodded. “Paku,” she said and pointed at Sila with her hand. “Sila.”

“Sila, yes! Paku, good!” Sila laughed. “Sila and Paku are friends!”

The young woman laughed a little.

In this way, love took Sila and Paku.

## 3.

hapan opo la, Sila yi tua mu Paku ni hua ni susu. hapan opo la, Paku yi kata nawa na. hapan si yip la, Paku yi kata tuma hilu. hapan pam yip la, Paku yi kata katip. Sila yi tiwa ni nan. Paku yi katip pu lim tata howa, on Sila yi fana, “ho pina, wa! tata wani la, yu yi kata nawa waya.”

tata sama la, Sila yi tua mu Paku ni saso ti fana nan. “tata wani la, yu an mi yi fana pina,” Sila yi fana.

Paku yi wuka ni tom wani yi fana ni nu: “yu tom pu?”

Sila yi lifu pu ni fana nu. “tom nu yi tom mi anu yu,” nan yi fana.

Paku yi pu son kapu. “Sila o hako.” nan yi tim lim hin ni tim nu: tom wani an tom wani nasa. nan yi hako ni Sila. “yu an mi, nu.” Nan yi wuka mu tom wani ton. “tom nu. mi. yu.” tata pan la, nan yi wuka ni tim ti tom nasa yi hako ni Sila. “yu an tom?”

Sila yi kapu. tata pan la, “ho ho!” nan yi fana. “yu yi lofum saso ni nu: mi yi tiwa pu tiwa ni tom nasa?”

Paku yi fana mu Sila ni nu: “Sila o, yu yi tiya tom nasa, a?”

“mi yi ti*wa* pu ti*wa ni* tom *nasa*?” Sila yi fana hum.

“yu yi ti*wa* pu ti*wa* ni tom *nasa*?” Paku yi fana na.

“pina,” Sila yi fana. “tom wani nu yi tom on pu ti mi. mi tiwa ni tom nasa, wa, mi tiwa ni tom howa. tantan wani mi yi lim nu.” Sila yi wuka mu api. “sap pu.”

## 3.

Every day Sila gave food and water to Paku. Every day Paku grew stronger. After two days, Paku sat upright. After four days, Paku stood up. Sila supported her. Paku did not stand a long while, but Sila said, "Great! Soon you'll be very strong."

At the same time Sila taught her language to Paku. "Soon, you and I will converse well," Sila said.

Paku pointed at the house and said, "You house not?"

Sila did not understand this. "This house is mine with you," she said.

Paku shook her head. "Sila, look." She drew pictures in the dirt: a little house and another house. She looked at Sila. "You and me, this." She pointed to one little house. "This house. Me. You." Then she pointed at the drawing of the other house and looked at Sila. "You and house?"

Sila thought. Then, "Ho ho!" she said. "You want to know, do I have another house?"

Paku said to Sila, "Sila, you otha house hab ha?"

"Do I *have another* house?" Sila correctly said.

"Do you *have another* house?" Paku repeated.

"Good," Sila said. "This little house is not my only house. I have another house, yes, I have a big house. My village is over there." Sila pointed to the east. "Not far."

nupa nasa la, lim tom wani la, Paku yi hako sofa ni mina yi fana wani ni nu: “yu yi katip nu a?”

“mi yi katip *lim* nu *pi sup*?” Sila yi fana hum. “*pi sup*, yu yi lifu pu lifu?”

Paku yi tip.

Sila yi fana ni nu: “mi yi katip lim nu tu amanya ni yu. tantan wani mi yi isaka ni kawa yu. oku mi yi katip anu yu lim nu.”

Paku yi pilo sapu. “Sila o, yu yi tan pina mi.”

“mi yi tan pina yu, wa.”

“on mi yi sapu. yu yi anu pu tantan wani yu.”

“mi yi pusa, wa!” Sila yi fana. “tan pina si mi yi kata lim nu. nan yi tua ni hua ni haso. ama pa mi yi kapu ti tantan pa ti tantan wani mi. nan sip yi kata yi tua mu mi ni kikata nu lo ika haso ni mi ni yu. tan pina mi yi pina, on yi isaka. oku yu yi lofum kata popin. tata pan la, mi an yu yi kun laka na mu tantan wani mi.”

“mi yi lif pu ni nomo opo ti yu, Sila o,” Paku yi fana. “on mi yi lofum ka sas pina.”

“lif*u*, lofum ka*ta saso* pina,” Sila yi fana hum.

Paku yi hiyi wani. “Sila o, fana yu yi kofotan pu!”

“kofot*a!*”

“ho ho!”

hapan si yi laka la, Sila yi fanupa ni nu: “Paku o, yu yi kata ti lim sup?”

“Sila o,” Paku ni mim, “mi yi kata ti tantan wani sap lim kop nasa ti tali howa.”

“yu yi kata lim nu pi sup?” Sila yi fanupa.

Another night, in the little shelter, Paku looked up at the moon and said, "You stay here ha?"

"*Why* do I stay here?" Sila correctly said. "*Why*, you understand?"

Paku smiled.

Sila said, "I'm staying here to take care of you. My village is afraid of your illness. So I'm staying here with you."

Paku looked sad. "Sila, you are my friend."

"I certainly am your friend."

"But I am sad. You are without your village."

"I'm happy, I am!" Sila said. "Two of my friends come here. They give us food and fire. My mother is the chief of the village women's council. She herself came to give this cloth that warms me and you. My friends are good, but they're afraid. So you must get well. Later you and I can go again to my village."

"I do not unstand all your words, Sila," Paku said. "But I want to wise well."

"Un*der*stand, want to *know* well," Sila said correctly.

Paku laughed quietly. "Sila, your language is not ease!"

"Eas*y!*"

"Ho ho!"

Two days later, Sila asked, "Paku, where do you come from?"

"Sila," Paku replied, "I come from a village far on the other side of the mountains."

"Why did you come here?" Sila asked.

Paku yi pilo sapu yi aka kotilo. “tantan wani mi yi po pu. tan fokala waya yi kata mu tantan wani mi, nan yi fokala yi ika kokip ni tan opo. mi an ama ham mi yi laka nima ti tan fokala yi poki lim hin oalu ni mi. hapan waya la, mi yi laka. laka sofa fa tali howa la, ama ham mi yi laka yun ti tali sofa yi kata kokip. mi yi kun pu laka mu nan. tata pan la, mi yi laka ton. mi yi kata i hin susu. pupo waya yi lim hin susu nu. pupo waya yi ika poyiya son oso ni mi. mi yi kata kawa. on mi yi katip laka. tata pomo la, mi yi kun pu laka sap. mi yi laka yun fa hin. tata howa la, mi yi saso ni no. tata pomo la, mi yi nuna ni hako si mi yi hako ni yu.”

“ho, opo yi noka!” Sila yi fana howa. “yu yi fana pina wa! on tata nu la, yu yi nuyayo. o tuma, o owuya. tata wani la, yu yi pina na, yu yi nawa na. tata pan la, mi an yu yi kun laka mu tantan wani mi.”

Paku yi fana, “mi yi kata pusa pi nu.” nan yi tuma yi kata owuya. tata sama la, Sila yi amanya ni nan yi tiwana yon ni awan nan.

tata pan la, hopu yi kata ti titi oalu. Sila yi hayi yi kata katip yi tika ni wop okuta nan. Wolatu yi kata i oalu mu Sila. “Wolatu o wili!” Sila yi fana pusa.

Wolatu yi kani sap ti Sila. “Sila o wili!” nan yi fana. “yu yi katip pu katip pina?”

“mi yi katip pina, wa,” Sila yi mim.

“tan sasoka pu yi pina pu pina?” Wolatu yi fanupa yi hako isaka ni Paku lim tom wani.

Paku looked sad and began to cry. “My village is no more. Many warriors came to my village, they fought and killed everyone. My father and I ran from the warriors and hid ourselves in the forest. We walked many days. When we climbed the mountain, my father fell from the mountaintop and died. I could not go to him. Then I went on alone. I came to a marsh. There were many bugs in the marsh. Many bugs hurt me with the mouth. I fell sick. But I kept walking. At last I could not go further. I fell on the ground. For a long while I knew nothing. At last I opened my eyes and saw you.”

“Oh, all is clear!” Sila cried. “You do speak well! But now you’re tired. Lie down, sleep. Soon you’ll be well. You’ll get stronger. Then you and I can go to my village.”

Paku said, “That will make me happy.” She lay down and went to sleep. Sila cared for her and lovingly touched her face.

Then a noise came from the trees. Sila heard and stood up and took her knife. Wolatu came from the trees toward Sila. “Wolatu, greetings!” Sila said happily.

Wolatu stopped far from Sila. “Sila, greetings!” she said. “Are you well?”

“I’m well, yes,” Sila answered.

“How is the stranger?” Wolatu asked while timidly looking at Paku in the little shelter.

“ho, tan pina mi yi kata popin,” Sila yi mim. “hapan opo la, nan yi kata nawa na. tata wani la, nan yi kata popin opo. nan an mi yi fana. mi yi tua mu nan ni saso ti fana mi. tata yip la, nan yi fana pina.”

“mi yi pusa pi nu,” Wolatu yi fana. “a a, mi yi fali mu yu ni yomi na.”

“ho pina, wa, mi yi pusa pi yu,” Sila yi fana yi aka laka mu Wolatu.

Wolatu yi lampa pi isaka ni tiwa. Sila yi kani laka. Wolatu yi tip. “tantan pa yi kipo pu soto ni nu: tan yi kun kata mu yu. mi yi polu lim nu ni yomi.” Wolatu yi polu fa hin ni yomi.

“mi yi pusa, Wolatu o.”

“yu yi tiwa ni saku tun sup?” Wolatu yi fanupa.

“mi mi yi tiwa ni saku,” Sila yi mim.

“a, oku mi laka,” Wolatu yi fana. “on tantan pa yi kata saso ni nu: tan pina yu yi kata popin.”

“o laka pina,” Sila yi fana.

“Sila o katip pina.” Wolatu yi tip yi laka sap.

Sila yi laka mu yomi yi tika ni nan. “tantan pa yi saso pu ti kawa ti tan pina mi,” Sila yi fana mu nan sip. “oku mi yi napata pu pi nan.”

Paku yi kata yaowa yi fana wani, “Sila o, yu yi lim sup?”

Sila yi lika ni nan sip yi laka nima mu Paku. “mi yi lim nu, tan pina mi o. yu yi lofum ni sup? yu yi tiwa ni poyiya pi susu no?”

"My friend is getting well," Sila replied. "Every day she is stronger. Soon she'll be entirely well. She and I are talking. I'm teaching her our language. She is already speaking well."

"I'm glad for that," Wolatu said. "Ah, I've brought more fruit for you."

"Wonderful, I thank you," Sila said and went toward Wolatu.

Wolatu, frightened, waved her hand. Sila stopped. Wolatu smiled. "The women's council still does not allow anyone to come to you. I'll put the fruit here." Wolatu put the fruit on the ground.

"I thank you, Wolatu."

"Do you have enough?" Wolatu asked.

"We have enough," Sila answered.

"Then I'll go," Wolatu said. "But the women's council will know that your friend is getting well."

"Go well," Sila said.

"Sila, stay well." Wolatu smiled and went off.

Sila went and took the fruit. "The women's council doesn't know about my friend's illness," Sila said to herself. "So I won't get angry with them."

Paku woke and softly said, "Sila, where are you?"

Sila turned and ran to Paku. "I'm here, my friend. What do you want? Are you thirsty?"

Paku yi tika ni tiwa ti Sila yi tiwa howa ni nan. “a a, Sila mi o, mi yi katip pina saku. on mi yi hako ni hakonu owuya waka.”

“hakonu owuya pi sup, Paku o?”

“mi yi hako na ni tan fokala waka lo kalu ni tantan wani mi,” Paku yi mim.

Sila yi fana ni nu: “Paku o isaka pu. tan fokala nu yi sap ti mi mi.”

“Sila o,” Paku yi fana, “mi yi isaka. mi hako ni nu: tan fokala nu yi kata mu mi. tan fokala nu yi kalu ni opo. mi yi hako na ni nu: tan fokala nu yi kata mu mi lim nu.”

Sila yi pilo napata. “ho ho! nan nu yi hakonu waka on. o hua ni susu nu, o hua ni yomi nu. tata wani la, yu yi kata popin.”

Paku yi pilo isaka on nan yi hua ni susu ni yomi.

“tata nu la, o owuya na. mi yi amanya ni yu. mi yi katilu ni yu. tan no yi kata tu kalu ni yu.”

Paku yi tip yi kata owuya. Sila yi tuma lim kop nan yi fana haya wani. tata pan la, hopu yi kata ti titi oalu. Sila yi hayi yi kata katip yi tika ni wop okuta nan. Kilo lo ham molo ti tantan wani yi kata i oalu mu Sila yi fali ni nam namam. “Kilo o wili!” Sila yi fana pusa. “mi yi pusa pi hako ni yu.”

“mi yi pusa pi hako ni yu,” Kilo yi fana. “yu yi katip pina tun sup?”

“mi yi katip pina wa, Kilo o,” Sila yi mim.

“mi yi fali mu yu ni susu koko ti yomi. mi yi kapu ni nu: nan yi hoka ni tan pina yu.”

Paku took Sila's hand and held it tightly. "Ah, my Sila, I am well enough. But I had a bad dream."

"A dream about what, Paku?"

"I again saw the evil warriors who destroyed my village," Paku answered.

Sila said, "Paku, don't be afraid. Those warriors are far from us."

"Sila," Paku said, "I'm afraid. I saw those warriors coming toward us. Those warriors destroy everything. I also saw those warriors coming toward us here."

Sila looked angry. "Oh! That's only a bad dream. Drink this water, eat this fruit. Soon, you'll be well."

Paku looked frightened but she drank and ate.

"Now go to sleep again. I'll watch over you. I'll protect you. No one will come to kill you."

Paku smiled and slept. Sila sat beside her and sang softly. Then a noise came from the trees. Sila heard and stood up and took her knife. Kilo, the young man from the village, came from the trees toward Sila carrying a gourd. "Kilo, greetings!" Sila said happily. "I'm glad to see you."

"I'm glad to see you," Kilo said. "How are you?"

"I'm well, Kilo," Sila answered.

"I bring you wine. I thought it would help your friend."

“a a, pina wa! mi yi pusa pi yu, Kilo o,” Sila yi fana.

“mi yi polu lim nu ni nan,” Kilo yi fana yi polu fa hin ni nam namam. “tan waya yi fana pi yu.”

“nan yi fana ni sup?” Sila yi fanupa.

“ho, nan yi isaka wani pi yu,” Kilo yi mim. “nan yi fana ni nu: Sila yi pina pu pina? Sila yi katip pu katip pina pan pa sasoka pu? Sila yi lofum kata mu mi.”

“a a!” Sila yi fana.

“tan sasoka pu yi waka tu tantan wani,” Kilo yi katip fana. “tan sasoka pu yi tua ni kawa.”

Sila yi kata napata. “a, tan waka yi fana ni nu! tan pina mi yi waka pu! tan pina mi yi kata nawa. tan pina mi yi lilo ni opo nan. tan fokala yi kata mu tantan wani nan, tan fokala yi kalu ni tan opo. nan yi ika kata ni kawa no, nan yi kata kawa pi pupo ti hin susu. tata wani la, nan yi kata popin opo. tata pan la, mi an nan yi kata mu tantan wani mi, mi mi yi wuka ni nu: mi mi yi popin!”

Kilo yi tip sapu. “mi yi lofum ni nu, Sila o. on tata nu la, tantan pa yi katip isaka pi tan pina yu. tantan pa yi isaka ni kawa nan. tata nu la, mi yi lofum laka na mu tantan wani, on o kata saso ni nu: mi yi kata na mu yu. Sila o katip pina.”

“Kilo o laka pina,” Sila yi fana. “mi yi pusa pi yu.”

Kilo yi lampa son tiwa yi lika ni nan sip yi laka sap.

Sila yi fana wani sapu mu nan sip ni nu: “tantan pa yi lifu pu ni kawa ti Paku mi. on tata wani la, mi mi yi laka na mu nan.” tata pan la, nan yi tika yi fali mu tom wani ni nam namam ti susu yomi koko.

"Oh, wonderful! I thank you, Kilo," Sila said.

"I'll put it here," Kilo said and put it on the ground. "Many people are talking about you."

"What are they saying?" Sila asked.

"Well, they're a little afraid for you," Kilo answered. "They say, 'Is Sila all right? Is Sila staying healthy with the sick girl? Sila should come to us.'"

"Ah!" Sila said.

"The stranger is bad for the village," Kilo went on. "The stranger brings illness."

Sila became angry. "Mean folks say that! My friend is not bad! My friend is getting strong. My friend has lost everything. Warriors came to her village, warriors killed everyone. She doesn't bring illness, she became ill from the bugs in the marsh. Soon she'll be completely healthy. Then she and I will come to my village, we'll show that we're healthy!"

Kilo smiled sadly. "I hope so, Sila. But now the women's council remains afraid of your friend. The women's council fears her illness. Now I must go to the village, but know this: I'll come to you again. Sila, stay well."

"Kilo, go well," Sila said. "I thank you."

Kilo waved his hand and turned and left.

Sila said sadly to herself, "The women's council doesn't understand my Paku's illness. But soon we'll go to them." Then she picked up and carried the gourd of wine to the little shelter.

nupa yi kata. Sila yi tua mu Paku ni susu koko ti yomi. Paku yi hua yi tip yi fana ni nu: “susu yomi nu yi pina, wa, Sila o.”

“tan pina mi yi ika kata ni nu.”

“yu yi tiwa ni tan pina waya.”

“tantan wani mi yi pina, wa,” Sila yi mim. “tata nu la, yu yi pina na tun sup?’

“mi yi pina na,” Paku yi mim nuyayo. “on mi yi honyo soto ni nuyayo howa.”

“o isaka pu,” Sila yi fana mu nan. “tata wani la, yu yi kata nawa na. o hua na ni susu koko. nan yi ika haso ni yu tun sup?”

Paku yi hiyi wani. “haso, wa!”

Sila yi hiyi. “susu koko ti tantan wani mi yi howa! nan yi ika nawa ni yu. tata nu la, o owuya.”

Paku yi hako ni Sila. “yu yi tan pina howa, Sila o.”

Sila yi tip. “mi an yu yi nuyayo. o mi owuya.”

Paku yi pomo ni hako nan. tata wani la, nan yi ha wani yi owuya.

Sila yi hako ni nan. Sila yi polu fa haso ni uman waya. Sila yi tiwana ni yoyu ti Paku yi kata tuma lim kop kapu nan ni nan sip. “o owuya pina, Paku mi.” tata pan la, nan yi kata owuya.

hap yi kata. tata ta la, Paku yi fana howa. Sila yi kata katip yi hako woya. tata pan la, nan yi tiwana ni Paku. tata ta la, Paku yi kata yaowa yi hako isaka ni Sila. “Sila o hoka ni mi! mi yi hako ni tan fokala nu! nan yi kata, wa!”

At night Sila gave the wine to Paku. Paku drank and smiled and said, "This fruit juice is very good, Sila."

"My friend brought it."

"You have very good friends."

"My village is good, yes," Sila replied. "Now are you better?"

"I'm better," Paku answered wearily. "But I still feel tired."

"Don't be afraid," Sila said to her. "Soon you'll be stronger. Drink the wine again. Does it warm you?"

Paku laughed a bit. "Warm, yes!"

Sila laughed. "The wine of my village is strong! It will make you strong. Now sleep."

Paku looked at Sila. "You are a very good friend, Sila."

Sila smile. "You and I are tired. Let's sleep."

Paku closed her eyes. Soon she breathed softly and slept.

Sila watched her. Sila put many sticks on the fire. Sila touched Sila's hair and lay beside her. "Sleep well, my Paku." Then she fell asleep.

Day came. Immediately Paku cried out. Sila jumped up and looked around. Then she touched Paku. Paku immediately awoke and fearfully looked at Sila. "Sila, help me! I saw those warriors! They come!"

Sila yi fana ni nu: “Paku o, yu yi hako ni hakonu owuya on. tan fokala yi lim nu pu.”

Paku yi kotilo. “on nan yi kata, Sila o, nan yi kata! nan yi kalu ni opo! nan yi kata!”

Sila yi kapu. “tata si la, yu yi hako ni hakonu owuya ti tan fokala waka. nan yi koko. susu koko yi ika kata ni hakonu nu tun sup?”

Paku yi fana ni nu: “Sila o, mi yi isaka.”

tata ta la, hopu yi kata ti titi oalu. Sila yi hayi yi kata katip yi tika ni wop okuta nan. ama pa ti Sila yi kata i oalu mu Sila. “ama pa o wili, wa!” Sila yi fana pusa. “mi yi pusa pi hako ni yu.”

“mi yi pusa pi hako ni yu, molo pa mi o,” ama pa ti Sila yi fana. “yu yi katip pina tun sup?”

“mi yi katip pina, wa, ama pa mi o,” Sila yi mim. “tan pina mi yi kata popin, wa.”

“yu yi kawa pu, molo pa mi o?” ama pa ti Sila yi fanupa.

“kawa pu,” Sila yi mim. “tan pina mi yi kata kawa pi pupo ti hin susu. pupo yi tolon son oso ni nan. kawa ti tan pina mi yi kata pu ti tan nasa.”

“a a, mi mi yi kata saso,” ama pa ti Sila yi fana.

Sila yi pilo napata.

ama pa ti Sila yi fana nima ni nu: “on mi yi pusa wa pi nu: tan pina yu yi kata nawa na. molo pa mi o, yu yi lofum pu lofum ni sup?”

Sila said, “Paku, you saw only a dream. The warriors aren’t here.”

Paku wept. “But they come, Sila, they come! They will kill everyone! They come!”

Sila thought. “Twice you’ve had a dream about the evil warriors. This is strange. Did the wine incite the dream?”

Paku said, “Sila, I am afraid.”

Then a noise came from the trees. Sila heard and stood up and took her knife. Sila’s mother came from the trees toward Sila. “Mother, hello!” Sila said happily. “I’m glad to see you.”

“I’m glad to see you, my daughter,” Sila’s mother said. “Are you well?”

“I’m very well, my mother,” Sila answered. “My friend is also well.”

“You’re not sick, my daughter?” Sila’s mother asked.

“No,” Sila replied. “My friend fell ill because of the bugs in the marsh. The bugs bit her. My friend’s illness did not come from another person.”

“Ah, we’ll see,” Sila’s mother said.

Sila looked angry.

Sila’s mother quickly said, “But I am happy that your friend is stronger. My girl, do you want anything?”

“mi yi lofum fana mu yu ni nu, ama pa mi o,” Sila yi fana. “tan pina mi yi tiwa ni nomo Paku. nan yi kata ti tantan wani sap. tata nu la, tantan wani nan yi po pu. tan fokala waya yi kata mu tantan wani nan yi fokala yi ika kokip ni tan opo. Paku an ama ham nan yi laka nima ti tan fokala yi poki lim hin oalu ni nan sip. tata pan la, ama ham nan yi laka yun ti tali howa yi kata kokip. Paku yi laka sap wa yi kata mu hin susu. pupo waya lim hin susu yi tolon son oso ni nan. tata si la, Paku yi hako ni hakonu owuya waka.”

ama pa ti Sila yi hako wop ni Paku. “yu yi hako ni hakonu owuya sup?” nan yi fanupa.

Paku yi mim ni nu: “tata si la, mi yi hako ni tan fokala waka lo kalu ni tantan wani mi. tata si la, mi yi hako ni nu: tan fokala nu yi kata mu mi mi.”

ama pa ti Sila yi kapu howa. “nan yi koko, nan yi koko wa,” nan yi fana wani. “tantan wani yu yi lim sup?”

Paku yi wuka mu ato. “nan yi lim nu, on sap waya. nan yi wawa hin susu. nan yi wawa tali howa.”

“tata si la, yu yi hako ni hakonu owuya nu tun sup?” ama pa ti Sila yi fanupa.

“tata si,” Sila yi mim.

“koko wa,” ama pa yi fana wani. “tata nu nu la, hakonu owuya yi hakonu mupu on. on tata sup la, hakonu yi lim. mi yi aka kapu ti nan. Sila o, tan pina yu yi kata pu kata nawa na?”

“Paku yi kata nawa wa,” Sila yi fana nanyon.

"I want to tell you this, my mother," Sila said. "My friend is called Paku. She comes from a distant village. Now her village is no more. Many warriors came to her village and killed all the people. Paku and her father ran from the warriors and hid themselves in the forest. Her father fell from a mountain and died. Paku went on and came to a marsh. Many bugs in the marsh bit her. Twice Paku has had a bad dream."

Sila's mother looked hard at Paku. "You dreamed?" she asked.

Paku replied, "Twice I have seen the evil warriors who destroyed my village. Twice I saw this: those warriors come toward us."

Sila's mother thought a long while. "This is strange, very strange," she said quietly. "Where was your village?"

Paku pointed to the north. "It is there, but very far. It is beyond the marsh. It is beyond the mountains."

"You had this dream twice?" Sila's mother asked.

"Twice," Sila answered.

"Very strange," the mother murmured. "A dream is often only a false vision. But sometimes a dream is true. I'm thinking. Sila, your friend is stronger?"

"Paku is very strong," Sila said proudly.

“pina. nan yi ika kawa pi pupo la, oku mi mi yi lofum pu isaka ni nan. yu yi katip pu katip pina, molo mi o?”

“mi yi katip pina wa!”

“pina. mi yi ika laka mu ato ni tan. tan nu yi hakotu ni tan fokala nu. tan nu yi fanupa ti tan fokala waka ni tantan wani lim nu. Sila o, mi yi kun pu soto kipo ni nu: yu an Paku yi kun kata mu tantan wani. on mi yi fana mu tantan pa, mi yi fana ni opo pi Paku. tata sama la, o katip lim nu. Sila o amanya ni tan pina yu. o hako, o katip yaowa. nan yi tiwa ipi ni hakonu owuya na la, o kata, o fana mu mi ti nan. tata nu la, mi yi laka mu tantan pa.”

“tantan pa yi kata pu kata napata pi yu yi kata mu mi?” Sila yi fanupa.

“tantan pa yi hayi ni mi,” ama pa ti Sila yi fana nawa. “timona yi kata ipi la, mi mi yi lofum saso. o katip pina.”

“ama pa mi o laka pina. tata wani la, o kata na.”

“mi yi kata.” ama pa ti Sila yi laka sap.

Paku yi hako isaka ni Sila. “ama pa yu yi hayi ni mi.”

“ama pa mi yi pa saso,” Sila yi fana nanyon. “nan yi usi ni usi lofum. tata nu la, mi yi poyiyo pi hua no. mi mi o hua.”

## 4.

hapan sayo la, Sila yi tuma lim kop ti Paku yi tua mu nan ni saso ti fana. “nip yi nu: ton.” nan yi wuka ni tiwana ton nip. “si.” nan yi wuka ni tiwana si nip.

“Very good. If she fell ill from the insects, we need not fear her. You’re still well, my child?”

“I’m quite well!”

“Good. I will send someone to the north. That person will look for the warriors. That person will ask about those evil warriors in the villages there. Sila, I cannot yet allow you and Paku to come to the village. However, I’ll speak to the women’s council, I’ll tell them everything about Paku. For now, stay here. Sila, take care of your friend. Watch, be alert. If she dreams again, come and tell us. Now I’ll go to the women’s council.”

“Will the women be angry you came to us?” Sila asked.

“The women will listen to me,” Sila’s mother said firmly. “If danger comes, we must know. Stay well.”

“My mother, go well. Come back soon..”

“I’ll come.” Sila’s mother left.

Paku looked fearfully at Sila. “Your mother listened to me.”

“My mother is a wise woman,” Sila said proudly. “She’ll do what’s needed. Now I’m hungry. Let’s eat.”

## 4.

For three days Sila said beside Paku and taught her the language. “These are the numbers: *ton*.” She showed her thumb. “*Si*.” She showed her index finger.

“sayo.” nan yi wuka ni tiwana sayo nip. “pam. tiwa. tonti. siti. pampam. sasayo. tiwawa. yu yi lifu pu lifu?”

Paku yi tip. “ton.” nan yi wuka ni tiwana ton nip. “si. sayo. tiwa. tonti.”

“hum pu!” Sila yi fana. “yu yi lilo ni *pam.* ton, si, sayo, *pam,* tiwa, tonti.”

“ton, si, sayo, *pam*, tiwa, tonti. mi yi lilo ni nu lo kata.” nan yi wuka ni tiwana siti nip.

“siti,” Sila yi fana.

“siti. a, pampam yi hum pu hum?”

“hum, wa! pina!”

“tata nu la, nip opo yi kata tata si. pampam, sasayo, tiwawa. mi yi hum pu hum?”

Sila yi hiyi howa. “yu yi hum, wai! yu yi tika pina ni saso.”

“yu yi tua pina ni saso,” Paku yi fana.

tata nu la, hopu yi kata ti titi oalu waya. Paku an Sila yi lika mu hopu ni nan sip. ama pa ti Sila yi kata nima ti oalu. Sila yi kata katip. “ama pa mi o, sup yi fu?” nan yi fana isaka.

ama pa ti Sila yi kani yi ha howa. “molo pa mi o hayi!”

“yu yi fana ni sup?” Sila yi fanupa.

ama pa ti Sila yi fana ni nu: “tan pina yu yi hum! hapan sayo yip la, mi yi ika laka mu ato ni Kilo. Kilo yi laka nima. Kilo yi fanupa ni tan opo lo nan yi paku. tan ton nip yi saso pu ti tan fokala. tan si nip yi saso pu ti tan fokala. tan sayo nip yi saso pu ti tan fokala. nupa yi kata, hapan si nip yi kata. Kilo yi katip laka nima. tata

"*Sayo.*" She showed her middle finger. "*Pam. Tiwa. Tonti. Siti. Pampam. Sasayo. Tiwawa.* Got it?"

Paku smiled. "*Ton.*" She showed her thumb. "*Si. Sayo. Tiwa. Tonti.*"

"Wrong!" Sila said. "You missed *pam. Ton, si, sayo,* pam, *tiwa, tonti.*"

"*Ton, si, sayo,* pam, *tiwa, tonti.* I forget what follows." She stuck out her seventh finger.

"*Siti,*" Sila said.

"*Siti.* Ah, is *pampam* right?"

"Right, yes! Good!"

"Now all the numbers come twice. *Pampam, sasayo, tiwawa.* Am I right?"

Sila laughed loudly. "You're right, yes! You learn well."

"You teach well," Paku said.

Just then a noise came from the trees. Paku and Sila turned toward the noise. Sila's mother came quickly from the trees. Sila stood up. "My mother, what's happening?" she asked, worried.

Sila's mother stopped panting. "Listen, my girl!"

"What are you saying?" Sila asked.

Sila's mother said, "Your friend was right! Three days ago I sent Kilo to the north. Kilo ran. Kilo asked all the people he found. The first knew nothing about warriors. The second knew nothing about warriors. The third knew nothing about warriors. Night came, the second day came. Kilo kept running. Then he came

pan la, nan yi kata mu hin atum. tantan wani yi lim hin atum, on tantan wani nu yi kata kalu pomo. lim nu la, Kilo yi paku ni tan waya. tan nu yi kotilo. tan nu yi fana ni nu: tan fokala sukup yi kata yi kalu ni opo. Kilo yi laka nima mu tantan wani mi. nan yi laka nima la, nan yi hako ni tan fokala lim hin oalu. Kilo yi poki ni nan sip. Kilo yi hako ni nan. Kilo yi hayi ni nan. Kilo yi lifu pu ni fana ti tan fokala, on Kilo yi lifu wa ni nu: tan fokala yi kata mu tantan wani mi."

Paku yi kotilo howa.

"Kilo yi laka nima waya mu mi. awan hapan la, nan yi kata mu mi. tantan pa yi hayi ni fana ti Kilo. tantan pa yi finap ni nu: tan opo yi lofum laka sap yi lofum laka nima sap. mi yi kata tu fana mu yu ni nu: molo pa mi o laka nima sap!"

Paku yi kotilo.

Sila yi hako napata ni ama pa nan. "ho, tan fokala sukup yi kata tu kalu ni tantan wani mi! ho, waka wa!"

"molo pa mi o laka nima sap!" ama pa ti Sila yi fana howa.

"ama pa mi o umila!" Sila yi fana. "mi mi yi lofum lilo ni tantan wani mi tun sup? tantan wani mi yi tom mi. mi mi yi laka nima la, oku tan fokala yi kalu ni tantan wani mi. mi mi yi kata tantan lo tiwa pu ni tom. mi mi yi kata tantan lo moa anu pu tom. nu yi waka wa."

"on mi mi yi katip lim nu la, oku tan opo yi kata kokip," Paku yi fana isaka.

to a field. There was a village in the field, but the village had been totally destroyed. Kilo found there several people. These people wept. These people said that evil warriors came and destroyed everything. Kilo ran to our village. Running, he saw the warriors in the forest. Kilo hid himself. Kilo watched them. Kilo listened to them. Kilo didn't understand the warriors' language, but Kilo did understand this: the warriors are coming toward our village."

Paku cried out.

"Kilo ran to us very quickly. Within a day he came to us. The women's council heard what Kilo had to say. The council decided that all the people should go away, must run away. I've come to say to you, my girl, run away!"

Paku wept.

Sila angrily looked at her mother. "So, evil warriors are coming to destroy our village! How awful!"

"My girl, run away!" Sila's mother cried.

"My mother, wait!" Sila said. "Do we want to lose our village? Our village is our home. If we run away, the warriors will destroy our village. We will become a people without a home. We will become a wandering homeless people. This would be very bad."

"But if we stay here, everyone will be killed," Paku said, frightened.

“mi yi kapu, mi yi kapu,” Sila yi fana. “o kipo kapu ni mi.”

tata wani la, Sila yi fana ni no. ama pa ti Sila an Paku yi hako ni Sila.

Sila yi fana howa ni nu: “ho ho! mi yi kapu! mi yi lifu! ama pa mi o hayi. tan fokala yi sap waya sup?”

“Kilo yi fana ni nu,” ama pa ti Sila yi fana: “tan fokala yi sap son laka ti hapan ton.”

“hapan ton on,” Sila yi fana. “tata saku. ama pa mi o, tata nu la, tan pina mi yi pina saku. tan pina mi yi kun laka mani. mi mi yi lofum kata na mu tantan wani.”

“yu yi kapu ni sup?” ama pa ti Sila yi fanupa.

“mi yi kapu ni nu: mi mi yi kun hito ni tan fokala nu.”

“kun pu, kun pu!” Paku yi fana howa. “tan fokala yi waya. tan fokala yi nawa. tan no yi kun hito ni nan!”

“tata ta la, o fana: tan fokala nu yi kata wai mu tantan wani yu tun sup?” Sila yi fanupa.

“nan yi kata wai,” Paku yi mim.

“tan no yi saso pu saso ni nu: nan yi kata?” Sila yi fanupa.

“tan no yi saso ni nu,” Paku yi mim.

“on mi mi yi saso wa!” Sila yi fana. “mi mi yi kun kapu! mi mi yi kun finap! mi mi yi kun fokala!”

“on mi mi yi kun fokala son sup?” ama pa ti Sila yi fanupa. “tan fokala yi waya, tan fokala yi nawa. mi mi yi wani, mi mi yi kun fokala pina pu.”

“on mi mi yi kun fokala son wai,” Sila yi mim.

"I'm thinking, I'm thinking," Sila said. "Let me think."

For a short time Sila said nothing. Sila's mother and Paku watched Sila.

Sila shouted, "Ho ho! I'm thinking! I've got it! My mother, listen. How far are these warriors?"

"Kilo said," Sila's mother said, "the warriors are one day's march away."

"One day," Sila said. "That's enough time. My mother, my friend is well now. My friend can walk, slowly. We must come to the village."

"What are you thinking?" Sila's mother asked.

"I'm thinking that we can beat these warriors."

"Cannot, cannot!" Paku cried. "The warriors are many. The warriors are strong. No one can beat them!"

"Tell me quick: did these warriors attack your village by surprise?" Sila asked.

"They surprised us," Paku answered.

"No one knew that they were coming?" Sila asked.

"No one knew," Paku answered.

"But we know!" Sila said. "We can plan! We can decide! We can fight!"

"But fight with what?" Sila's mother asked. "There are many warriors, the warriors are strong. We are few, we cannot fight well."

"But we can fight by surprise," Sila answered.

“yu yi kapu ni sup, molo pa mi o?” ama pa ti Sila yi fanupa.

“o hayi. tantan wani yi laka nima, wa, on nan yi laka nima sap pu. mi mi yi tika anu mi mi ni opo. mi mi yi tika ni usila fokala mi. mi mi yi tika ni hua opo. mi mi yi ika katip ni tantan wani puna. tan fokala sukup yi kata yi paku ni tantan wani puna. nan yi tiwa pu ni hua. on mi mi yi poki lim hin oalu ni mi sip. mi mi yi fokala ti hin oalu. mi mi yi poki titi oalu ni mi sip yi fokala poki. yu yi lifu pu lifu? mi mi yi kun fokala poki. tan fokala yi kun pu hako ni mi la, oku tan fokala yi kun pu fokala ni mi. son lompu nu la, tan fokala yi kun pu hito!”

ama pa ti Sila yi kapu. “mi yi lifu, molo pa mi o. on mi yi saso pu ni nu: mi mi yi kun pu kun fokala pina son lompu nu?”

“mi mi yi tika ni saso ti nu,” Sila yi fana. “ilapa nu yi fifi la, oku mi mi yi laka nima sap. on ilapa nu yi hito la, mi mi yi katilu ni tantan wani mi.”

ama pa ti Sila yi ha. “molo pa mi o hayi! nu yi kata lim kapu mi: yu yi amati la, pipi wawa yi fana mu mi ni nu: yu yi kata katilu ni tantan wani mi. mi yi fanip. mi yi huli. o kata nima. tantan wani yi katip ni tantan wani mi.”

Sila yi hoka kata katip ni Paku. Sila an Paku an ama pa ti Sila yi laka mani mu tantan wani.

“What are you thinking, my daughter?” asked Sila’s mother.

“Listen. The villagers will run, yes, but not far. We’ll take everything with us. We’ll take our weapons. We’ll take our food. We’ll leave the village empty. The evil warriors will come and find our village empty. They’ll have no food. But we’ll hide ourselves in the forest. We’ll fight them in the forest. We’ll hide ourselves among the trees and fight hidden. You understand? We can fight hidden. If the warriors can’t see us, they can’t fight us. This way the warriors can’t win!”

Sila’s mother thought. “I see, my girl. But I don’t know, can we fight well in this way?”

“We’ll learn,” Sila said. “If this plan fails, then we’ll run away. But if this plan succeeds, we will save our village.”

Sila’s mother gasped. “My girl, listen! I remember: When you were born, a powerful bird told me that you will save our village. I’ve made up my mind. I agree. Come quickly. The village will remain ours.”

Sila helped Paku stand. Sila and Paku and Sila’s mother slowly went to the village.

tan opo ti tantan wani yi isaka howa pi tan fokala waya. Kilo yi fana mu tan opo. tantan pa yi fana ni nu: o tika ni kosa opo ni hua opo. o usi nima. oku tan opo yi laka nima isaka i tantan wani.

Sila an Paku an ama pa ti Sila yi kata mu tantan wani. Wolatu yi hako ni nan yi fana howa ni nu: “a a! Sila yi kata! Sila yi kata anu tan sasoka pu!”

pa ti tantan pa yi laka mu ama pa ti Sila. “ama pa o,” nan yi fana, “yu yi kapu pi sup mu mi ni tan kawa? timona howa yi kata. tan fokala yi kata. on yu yi ika kata ni kawa.”

ama pa ti Sila yi mim ni nu: “ama Ninana o hayi. tata soto la, mi yi fana ni nu: kawa ti tan sasoka pu yi timona no. tan sasoka pu yi kata popin. molo pa mi yi ika popin ni pa molo nu.”

“yu yi saso pu ni nu!” Ninana yi fana howa.

“mi yi saso wa ni nu! mi yi saso na ni nu: molo pa mi yi tiwa ni ilapa pina tu katilu ni tantan wani mi.”

Wolatu an Kilo yi kata mu Sila. “ilapa yu yi sup, Sila o?” Wolatu yi fanupa.

Sila yi fana howa ni nu: “o ika kata ni tan opo ti tantan wani! o ika kata nima ni nan! tata wani yi katip mu mi. awan kata ti tan fokala la, mi mi yi lofum kapu nima. o ika kata ni tan opo!”

## 5.

The villagers were all very afraid of the warriors. Kilo had told everyone. The women's council said, "Take all your things and all the food. Act quickly." So everyone ran frightened through the village.

Sila and Paku and Sila's mother came to the village. Wolatu saw them and called, "Ah! Sila comes! Sila comes with the stranger!"

A woman of the council went to Sila's mother. "Mother," she said, "why have you brought this sick person to us? A great danger is coming. Warriors are coming. But you bring sickness to us."

Sila's mother replied, "Mother Ninana, listen. I have already said that this stranger's sickness is not a danger. The stranger is well again. My daughter has cured this young woman."

"You don't know that!" Ninana shouted.

"I do know it! And I know this: my girl has a good plan to save our village."

Wolatu and Kilo came toward Sila. "What's your plan, Sila?" Wolatu asked.

Sila called, "Bring all the villagers! Bring them quick! Little time remains for us. Before the warriors come, we've got think fast. Bring everyone!"

Kilo lo fali ni nam kikata tawap ti wanan yi polu fa hin ni nam yi fana ni nu: “mi yi ika kata nima ni nan. Wolatu o kata.” Kilo an Wolatu yi laka nima i tantan wani yi fana howa mu tan opo ni nu: “o kata, tan opo o kata! Sila yi kata, Sila yi kata!”

Ninana yi katip napata. “nu yi timona howa.”

ama pa ti Sila yi fana ni nu: “Ninana o katip kofota. molo pa mi yi tiwa ni ilapa pina. molo pa mi yi katilu ni tantan wani. on nan yi katilu pu ni tantan wani la, oku mi yi kun laka nima sap lim tata nu.”

Sila yi ika tuma fa hin ni Paku nuyayo. “Paku o tuma. tata wani la, mi yi kapu lim hin oalu ni yu. yu yi kata katilu lim nu. tata opo la, mi yi katilu ni yu.”

Paku yi fana ni nu: “Sila o, mi yi nawa pu. mi yi mani. mi yi ika waka ni usi yu. mi yi lofum laka sap.”

“o laka pu!” Sila yi fana.

“tan fokala nu yi kalu soto ni tan opo mi. nan yi ika kokip ni ama ham mi. mi yi sapu. mi yi nawa pu. mi yi fifi ni usi yu.”

“hum pu, hum pu!” Sila yi fana. “yu yi katilu ni mi!”

“son sup?” Paku yi fanupa wai.

“tata yip la, yu yi fana ti tan fokala waka. yu yi huwi ni mi. mi mi yi kata katilu son hakonu owuya yu. anu pu yu la, mi yi otip,” Sila yi mim. “tata nu la, yu yi saso ti tan fokala nu. yu yi saso ti lompu fokala nan. o fana mu mi ti fokala nu. mi yi tika son fana yu ni saso ti lompu tu hito ni nan.”

Paku yi kapu howa. “mi yi saso pu.” Paku yi aka kotilo.

Kilo, who was carrying a sack full of grain, put it on the ground and said, "I'll bring them. Wolatu, come." Kilo and Wolatu hurried through the village and called to everyone, "Come, everybody come! Sila has come, Sila has come!"

Ninana remained angry. "This is very dangerous."

Sila's mother said, "Ninana, rest easy. My girl has a good plan. My girl will save our village. But if she does not save the village, then we can run away at that time."

Sila made the weary Paku sit on the ground. "Paku, sit. Soon I'll lead you into the forest. You'll be safe there. I'll always protect you."

Paku said, "Sila, I am not strong. I am slow. I will hinder your plan. I should go away."

"Don't go!" Sila said.

"These warriors have already killed my people. They caused the death of my father. I am sad. I am not strong. I will hinder your action."

"Wrong, wrong!" Sila said. "You have saved us!"

"How?" Paku asked, astonished.

"You told us of the evil warriors. You warned me. We will be saved because of your dreams. Without you, we'd have failed," Sila answered. "Now you know about these warriors. "You know how they fight. Tell me about their fighting. I'll learn how to beat them by your telling."

Paku thought hard. "I don't know." Paku began to weep.

“o kani kotilo! tata yi pikako! tan fokala yi tan sup?” Sila yi fanupa. “nan yi tan howa pu howa?”

Paku yi kani kotilo yi kapu. “nan yi tan sama howa ko tan yu.”

“pina. nan yi usi ni usila fokala sup?” Sila yi fanupa.

Paku yi kapu. “nan yi tiwa ni uman howa.”

“uman howa, pina, mi mi yi tiwa ni uman howa. nan yi tiwa ni uman okuta?”

“nan yi tiwa wa ni uman okuta,” Paku yi mim.

“mi yi tiwa na ni uman okuta. pina. nan yi tiwa ni uman yoyu ni uman pipi?”

“mi yi saso pu ti kosa nu,” Paku yi mim.

“ama pa mi o laka, o ika kata ni uman yoyu ni uman pipi. o nima!” Sila yi fana. ama pa ti Sila yi laka nima mu tom nan sip. tata wani la, nan yi kata na yi fali ni uman yoyu ni uman pipi waya. Sila yi tika ni kosa nu. “Paku o hako ni nan! kosa nu yi uman yoyu. kosa waya nu yi uman pipi. yu yi saso ti kosa nu?”

Paku yi hako ni usila fokala. “tata no la, mi yi hako ni kosa nu.”

Sila yi tip. “tan fokala yi tiwa pu ni nan?”

“mi yi hako pu ni nan titi tan fokala,” Paku yi mim.

“a a! tata wani la, ni yi kata hito!” Sila yi fana howa. “ama pa mi o, ama Ninana o, o lifu. mi yi fana mu yu ni lompu tu hito ni tan fokala!”

tata ta la, Kilo an Wolatu yi kata na yi kapu mu Sila ni tan opo.

Sila yi fana howa ni nu: “o kata akup! tan mi o kata akup!”

"Stop crying! Time's lacking! What sort of people are these warriors?" Sila asked. "Big men?"

Paku stopped crying and thought. "They are men the same size as you."

"Good. What weapons do they use?" Sila asked.

Paku thought. "They had clubs."

"Clubs, good. We have clubs. Did they have spears?"

"They did have spears," Paku answered.

"We also have spears. Good. Did they have bows and arrows?"

"I don't know those things," Paku replied.

"My mother, bring a bow and arrows. Hurry!" Sila said. Sila's mother hurried to her house. Soon she brought a bow and arrows. Sila took these. "Paku, look at these! This is a bow. These things are arrows. Do you know these?"

Paku looked at the weapons. "I have not seen such things."

Sila smiled. "Did the warriors have them?"

"I did not see them among the warriors," Paku answered.

"Aha! Soon we'll win!" Sila yelled. "My mother, mother Ninana, understand. I'll tell you how to beat the warriors!"

Then Kilo and Wolatu returned leading all the villagers to Sila.

Sila shouted, "Quiet! My people, quiet!"

tan opo yi kata akup.

“yu yi hayi ti Kilo ni nu: tan fokala sukup yi kata mu mi. yu yi isaka. mi yi lifu. tan fokala nu yi waka wa. on mi yi paku ni lompu tu hito. tan mi o hayi! tan fokala nu yi howa sama ko mi. tan fokala nu yi hito son wai on. tan fokala nu yi waya, wa, on tan fokala nu yi saso pu ti mi mi yi saso pu ti uman yoyu yi saso pu ti uman pipi. o hayi ni kapu mi! mi mi o ika puna ni tantan wani mi. hua no yi katip lim tantan wani. susu no yi katip lim tantan wani. kosa no yi katip lim tantan wani. on mi mi yi poki lim hin oalu ni mi sip. yu yi lifu pu lifu? mi mi yi tika ni uman yoyu mi. mi mi yi tika ni uman pipi mi. mi mi yi fokala poki ti titi oalu son usila fokala nu. mi mi yi katip poki titi oalu yi ika laka mu tan fokala ni uman pipi mi. son lompu nu la, mi mi yi ika kokip ni tan fokala opo. ilapa nu yi timona, wa. ilapa nu yi lofum ni nila. son lompu nu on la, mi mi yi kun katilu ni tantan wani mi. yu yi lifu pu lifu?”

Wolatu yi fana howa ni nu: “mi yi lifu! mi yi huli! lompu nu yi pilo pina pop mi!”

ama pa ti Sila yi fana ni nu: “mi yi kapu na ni nu: lompu nu yi pina. mi yi huli.”

Kilo yi fana ni nu: “mi yi isaka. mi mi kun pu kun poki pina saku titi oalu ni mi sip? sup ti tan molo? sup ti tan omon?”

Sila yi mim ni nu: “tan molo an tan omon o laka sap mu lim katilu. tan waya o laka anu nan tu katilu ni nan. on tan opo nawa yi katip lim nu tu fokala.”

Everyone fell quiet.

"You heard from Kilo that evil warriors are coming toward us. You're afraid. I understand. These warriors are terrible. But I've found a way to win. People, listen! These warriors are no bigger than us. These warriors conquer only by surprise. There are many warriors, yes, but these warriors do not know about us and do not know about bows and arrows. Hear my plan! Let's empty the village. No food will remain in the village. No drink will remain in the village. Nothing will remain in the village. But we will hide ourselves in the forest. You see? We will take our bows. We will take our arrows. We will fight hidden among the trees with these weapons. We will stay hidden among the trees and send our arrows at the warriors. This way we will kill all the warriors. This plan is dangerous, yes. This plan requires luck. But only this way can we save our village. You understand?"

Wolatu cried out, "I understand! I agree! This plan seems good to me!"

Sila's mother said, "Again, I think this plan is good. I agree."

Kilo said, "I'm worried. Can we hide ourselves well enough in the trees? What about the children? What about the old folks?"

Sila replied, "Children and old people should go to a safe place. Several people should go with them to protect them. But all strong people should stay here to fight."

tan opo yi hako ni ama Ninana. tata howa la, ama Ninana yi kapu. tata pomo la, nan yi fana ni nu: “ilapa ti Sila yi timona, on ilapa ti Sila yi lompu on lo kun katilu ni tantan wani mi. mi yi huli.”

tan opo yi fana howa. Sila yi tip. ama pa ti Sila yi tip yi tiwana son lifu ni Ninana. Paku yi pomo ni hako nan yi ha.

Sila yi fana nima ni nu: “tan waya o tika ni tan molo opo ni tan omon opo, o kapu mu lim katilu sap ni nan. o kapu na ni tan pina mi Paku. o isaka pu ni Paku! Paku yi popin. Paku yi kun fana son fana mi. Paku yi tua mu mi ni saso ti tan fokala sukup. son lompu nu la, Paku yi huwi ni mi. Paku yi tan pina mi. Paku o laka anu tan pina mi.”

Paku yi mim ni nu: “Sila o kani! mi anu yu yi lofum katip!”

“Paku o, tata opo la, mi yi kapu ti yu la, oku mi yi kun pu fokala pina. yu yi lofum laka anu tan pina mi.”

Paku yi kotilo on Paku yi huli. “mi yi laka, Sila o. on mi yi sapu, wa.”

## 6.

tan ti tantan wani yi tika nima ni hua opo ni susu opo ni kosa opo yi fali mu lim poki ni nan. tata wani la, tantan wani yi tiwa ni kosa no. usi waya yi ika hamoya ni tan isaka. molo wa yi kata hamoya.

Kilo yi fana mu Sila ni nu: “on tan fokala yi waya.”

“waya sup?” Sila yi fanupa.

Everyone looked to mother Ninana. Mother Ninana thought a long while. Finally she said, “Sila’s plan is dangerous. But Sila’s plan is the only way to save our village. I agree.”

Everyone shouted. Sila smiled. Sila’s mother smiled and embraced Ninana. Paku closed her eyes and sighed.

Sila said quickly, “Several of you bring together the children and the old people and lead them to a far safe place. Also take my friend Paku. Do not fear Paku! Paku is well. Paku can speak our language. Paku told me about the evil warriors. In this way Paku warned us. Paku is my friend. Paku, go with my friends.”

Paku replied, “Sila, stop! With you I want to stay!”

“Paku, I would always worry about you, so I could not fight well. You must go with my friends.”

Paku whimpered but agreed. “I’ll go, Sila. But I am very sad.”

## 6.

The villagers quickly took all the food and drink and everything and carried it to a hidden place. Soon the village held nothing. All this work encouraged the frightened people. Even the children found courage.

Kilo said to Sila, “But there are many warriors.”

“How many?” Sila asked.

“mi yi tika ni nip mipa ipi,” Kilo yi mim.

“a a,” Sila yi fana. “tan mi lo kun fokala yi waya sup? tan molo an tan omon sap la, mi yi tiwa tiwawa tun sup?”

“tun wani na.”

Sila yi fana ni nu: “mi mi yi lofum kapu. mi mi yi poki titi oalu ni mi sip la, tan fokala yi kun pu hako ni mi. on mi mi yi ika laka mu nan ni uman pipi la, oku nan yi saso ni nu: mi mi yi lim hin oalu. nan yi lamyu ni mi mi.”

“mi mi yi kun laka nima,” Wolatu yi fana.

“laka nima wa la, on tan fokala yi laka nima na ipi ko mi mi,” Kilo yi fana.

ama pa ti Sila yi fana ni nu: “mi mi yi lofum ni nu: tan fokala yi lofum kata lim wani. oku mi mi yi kun ika laka mu nan opo ni uman pipi.”

Sila yi fana howa ni nu: “kapu pina, ama pa mi o! Kilo an Wolatu o, yu yi lifu pu lifu?”

Kilo an Wolatu yi mim ni nu, “mi yi lifu, wa.”

“Kilo o, tan fokala yi kata pop lompu sup?”

“nan yi kata ti ato son lompu pop mofu,” Kilo yi mim.

“lompu nu yi laka i tali wani,” Sila yi fana.

Wolatu yi fana ni nu: “lompu nu yi laka na i hin fukana ti susu lo laka yun.”

“pina wa!” Sila yi fana howa. “mi mi yi laka mu hin fukana. mi mi yi laka sofa hin fukana yi laka woya ni nan. lim nu la, mi mi yi kun fokala, mi mi yi kun ika laka ti sofa mu tan fokala ni uman pipi. Kilo an Wolatu

"I counted maybe a hundred," Kilo answered.

"Ah," Sila said. "How many of us can fight? With the children and old folks gone, we are fifty, right?"

"Or fewer."

Sila said, "We must think. Hiding ourselves in the trees, the warrior won't be able to see us. But when we shoot the arrows, then they'll know we're in the forest. Then they'll search for us."

"We can run," Wolatu said.

"Even running very fast, the warriors may run faster than us," Kilo said.

Sila's mother said, "We need the warriors to go into one small place. Then we can shoot arrows at them all."

Sila yelled, "Good thinking, my mother! Kilo and Wolatu, you see?"

Kilo and Wolatu replied, "We see."

"Kilo, along what way are the warriors coming?"

"They're coming from the north by the path along the river," Kilo answered.

"That path goes through the hills," Sila said.

Wolatu said, "That path also goes into the gully of the waterfall."

"Great!" Sila cried. "We'll go to the gully. We'll go above the gully and around it. We can fight there, we can shoot our arrows at the warriors from above. Kilo and Wolatu, go, bring everyone who can fight. We

o laka, o ika kata ni tan opo lo kun fokala. mi mi yi lofum laka nima mu hin fukana. lim nu la, mi mi yi umila ni tan fokala sukup. tan fokala opo yi kata lim hin fukana nu la, mi mi yi fokala son wai!"

Wolatu an Kilo yi laka nima i tantan wani yi ika kata ni tan opo lo kun fokala. Sila yi tua mu nan ni saso ti kapu fokala. tan opo yi huli yi tika ni uman yoyu ni uman pipi yi aka laka mu hin fukana.

"o tika na ni uman okuta ni wop okuta. o paku ni uman hilu waya," Sila yi fana mu nan. "mi mi yi lofum tiwa ni uman pipi na. mi mi yi lofum tiwa ni uman pipi waya. Kilo o!"

Kilo yi kata nima mu Sila.

"Kilo o finap ni tan waya. o kapu mu awan ni mi. o hako, o ika kata mu mi ni fana ti fu lo yu yi paku."

Kilo yi huli son kapu yi lika ni nan sip. "Nupo o! Kitana o! Fupati o!"

tan molo sayo yi kata nima mu Kilo.

"mi mi yi laka awan tu hako. o kata!" Kilo yi fana. tan molo sayo yi huli son kapu. Kilo an tan molo sayo yi laka nima sap.

Wolatu yi fana mu Sila ni nu: "Sila o, mi mi yi lofum kata woya hin fukana, on mi mi yi kata tantan si lo katip sap. tantan ton nip yi kun pu hako yi kun pu hayi ni tantan si nip."

"yu yi hum," Sila yi fana. "mi yi lofum usi ni sup?"

"mi mi o tika ni tomto mi," Wolatu yi mim. "mi mi yi kun fana son tomto."

must hurry to the ravine. We'll wait there for the evil warriors. When all the warriors come into the gully, we'll fight by surprise!"

Wolatu and Kilo ran through the village and brought all those who could fight. Sila told them about the battle plan. Everyone agreed and took bows and arrows and went toward the gully.

"Take spears and knives. Find straight sticks," Sila said to them. "We should have more arrows. We should have lots of arrows. Kilo!"

Kilo ran to Sila.

"Kilo, choose several people. Take them ahead of us. Watch and send reports to me about what you find."

Kilo nodded and turned. "Nupo! Kitana! Fupati!"

Three young people ran to Kilo.

"We'll go ahead to scout. Come!" Kilo said. The three young people nodded. Kilo and the three young people ran off.

Wolatu said to Sila, "Sila, we should surround the gully, but we'll become two separate groups. The one group won't be able to see or hear the other group."

"You're right," Sila said. "What should we do?"

"Let's take our drums," Wolatu answered. "We can speak by drumming."

“kapu pina,” Sila yi fana. “o tika ni tomto mi. mi mi yi ua son tomto ni nomo mi.”

Wolatu yi huli son kapu yi laka mu tan pina waya yi fana ni nu: “o tika ni tomto yu, mi yi fana son tomto.”

Sila yi kapu mu hin fukana ni tan lo kun fokala ti tantan wani. tata opo la, nan nan yi kata nawa na. tata nu la, nan nan yi tiwa ni nowin. nan nan yi masu pu ni tantan wani nan. tan nu yi hakotu ni uman hilu. tan nu yi hakotu ni wop lo nan yi ua son kikata fokala mu tan fokala waka.

tata waya la, nan yi kata mu hin fukana. Sila yi hako ni lim. Wolatu yi hako ni lim. “mi mi yi lofum usi ni sup?” Wolatu yi fanupa.

Sila yi kapu. “tan nu o laka mu kop nasa ti hin fukana. son lompu nu la, mi yi katip woya lim nu. tan fokala sukup yi kata lim titi mi mi. mi yip oalu waya yi poki ni mi sip. mi mi yi tika titi mi mi ni tan fokala.”

Wolatu yi fana ni nu: “tan fokala yi kun ipi laka nuna. mi mi yi lofum tonap ni lompu. son tonap la, nan yi kun pu laka ti mi.”

“kapu pina, Wolatu o!” Sila yi fana howa. “mi yi usi son sup ni nu?”

Wolatu yi hako. “o okuta ni oalu nu. nan yi kata laka yun fa lompu yi tonap ni lompu.”

“pina na wa! on fokala yi kata lim nu la, mi yi lofum tonap ni lompu yip nan. Wolatu o tika ni tan waya o ika okuta ni nan nu. mi yi ika laka tu okuta ni oalu nasa ni tan nasa.”

Wolatu yi huli son kapu yi laka sap.

"Good thinking," Sila said. "Take our drums. We'll throw our words by drumming."

Wolatu nodded and went to several friends and said, "Get your drums, we'll communicate with the drums."

Sila led the villagers who could fight to the gully. They become stronger and stronger. Now they had a goal. They would not surrender their village. Some looked for straight sticks. Others looked for stones to hurl at the evil warriors with slings.

After a long while they came to the gully. Sila looked at the place. Wolatu looked at the place. "What should we do?" Wolatu asked.

Sila thought. "Some of us should go to the other side of the gully. This way we'll surround this place. The wicked warriors will come in between us. We'll hide ourselves behind the trees. We'll take the warriors between us."

Wolatu said, "The warriors might escape. We should block the path. When it's blocked, they won't be able to run from us."

"Good thinking, Wolatu!" Sila cried. "How do we do this?"

Wolatu looked. "Chop down that tree. It will fall onto the path and block the way."

"Even better! But when the warriors have come here, we should block the way behind them. Wolatu, take several people and chop that one. I'll send others to chop down another tree."

Wolatu nodded and ran off.

Sila yi ika saso ti ilapa nu ni tan nasa. nan yi hiyi yi laka nima tu usi ni nan.

“oku,” Sila yi fana, “tan fokala waka yi kani lim nu. mi mi yi katip woya nan yi ua mu nan ni uman pipi ni wop. mi mi yi katip katilu sofa nan.”

tata howa la, nan yi usi. oalu howa yi laka yun fa lompu. nan yi okuta opo pu ni oalu howa nasa on nan yi okuta wani ni fun ti oalu nu. tan fokala sukup opo yi kata hin fukana la, nan yi kun ika nima laka yun son lompu nu ni oalu nu.

nupa yi kata. tata ta la, Kitana yi kata na. “Sila o, Sila o!” nan yi fana howa.

“mi yi lim nu!” Sila yi fana howa ti sofa ti hin fukana. “sup, Kitana o?”

“Mi yi paku ni tan fokala waka!” Kitana yi mim ha. “Kilo yi ika laka ni mi. tan fokala yi katip lim kop nasa ti tali howa nu. nan yi tiwa ni haso. nan yi hua. nan yi fana howa. nan yi hiyi howa.”

“Kilo yi hayi ni fana ti nan?” Sila yi fanupa.

“Kilo yi laka pan nan, Kilo yi kun hayi ni nan, on Kilo yi lifu pu ni fana nu,” Kitana yi mim.

“ho ho! mi yi lofum ni nu: Paku yi hayi ni fana. Paku yi kun ipi lifu ni fana nu. on Paku yi sap, Paku yi nawa wani wa. a a, tata nu la, mi yi lofum usi ni sup? Kilo yi fana pu fana ni nu: nan yi waya sup?

Kitana yi pu son kapu. “Kilo yi fana pu ni nan. on Kilo yi kata. mi ton nip yi kata, mi yi laka nima na ko nan.”

Sila told others about the plan. They laughed and ran to do it.

"So," Sila said, "the evil warriors will stop here. We'll stay around them and shoot our arrows and rocks. We'll stay safe above them."

The people worked a long time. A tall tree fell onto the path. The others did not totally cut through the other tall tree but only partially chopped the base of the tree. In this way, after the bad warriors had entered the gully, they could quickly drop the tree.

Night fell. Then Kitana returned. "Sila, Sila!" he shouted.

"I'm here!" Sila shouted from the top of the gully. "What is it, Kitana?"

"We found the evil warriors!" Kitana breathlessly replied. "Kilo sent me. The warriors are on the other side of this hill. They have fires. They're eating. They talk loudly. They laugh loudly."

"Did Kilo hear what they said?" Sila asked.

"Kilo went close to them. Kilo could hear them, but Kilo didn't understand that language," Kitana replied.

"Oh! I wish Paku had heard their talk. Paku might know this language. But Paku is far away. Paku is not very strong. Ah, now what should we do? Did Kilo say how many there are?"

Kitana shook her head. "Kilo didn't say. But Kilo is coming. I came first, I run faster than him."

“mi yi umila. Kitana o hua. tata pan la, o laka mu kop nasa ti hin fukana. lim nu la, Wolatu yi fana mu yu ni usi lofum. yu yi pina pi uman yoyu tun sup?”

“mi yi pina.”

“o katip lim sofa ti hin fukana. tan fokala yi kata lim hin fukana. tata pan la, mi mi yi ika laka yun ni oalu nu. yu yi lifu pu lifu? son lompu nu la, mi mi yi ika kani lim hin fukana ni tan fokala waka. tata pan la, mi yi ua mu nan ni uman pipi. tata ton nip la, yu an tan lo kun ua pina na ni uman pipi yi ika laka ni uman pipi. tan lo kun ua pina ta ni uman pipi yi fokala yip. mi mi yi tika son lompu nu ni tan fokala opo.”

“mi yi lifu,” Kitana yi fana.

“on o umila ni nu: mi yi fana son tomto. nan yi fana ni nu: o ua! tata ta la, yu an tan nasa yi ika laka ni uman pipi.”

“mi yi lifu.”

“tata pan la, Silonu yi kapu ni yu yu lim kop nasa. yu yi o hayi ni nan.”

“mi yi huli.”

“pina, wa. o laka.”

Kitana yi laka nima sap.

tata wani la, Kilo yi kata na.

“Kilo o!” Sila yi fana howa. “yu yi saso ni sup?”

Kilo yi ha. “mi yi ika katip ni Nupo ni Fupati. nan yi katip hako ni tan fokala.”

“pina, wa. mi yi fana mu yu ni kapu mi.”

Kilo yi hayi yi tip. “ilapa pina, wa!” nan yi fana ni nu: “on sup ti mofu?”

"We'll wait. Kitana, eat. Afterwards, go to the other side of the gully. There Wolatu will tell you what needs to be done. Are you good with the bow?"

"I'm good."

"Stay on top of the gully. The warriors will come into the gully. Earlier we chopped down that tree. You see? That way we'll stop the warriors in the gully. Then we'll shoot at them with our arrows. First you and those who are good shooting arrows will shoot. Those who aren't as good at shooting arrows will fight later. That way we'll take all the warriors."

"I understand," Kitana said.

"But wait for this: we'll communicate with drums. They'll say, shoot! Immediately you and the others will shoot the arrows."

"I understand."

"Then Silonu will direct you on the other side. Listen to her."

"I agree."

"Very good. Go."

Kitana ran off.

Soon Kilo returned.

"Kilo!" Sila shouted. "What do you know?"

Kilo panted. "I made Nupo and Fupati stay. They're still watching the warriors."

"Good. I'll tell you our plan."

Kilo listened and smiled. "A good plan indeed!" he said, "But what about the river?"

“sup ti mofu?” Sila yi fanupa.

“tan ti tan fokala yi kun laka sap son moyi i mofu. nan yi kun laka nuna yi kun ika kata ni tan fokala na.”

“yu li hum,” Sila yi fana. “mi yi lofum usi ni sup?”

Kilo yi kapu. “mi an tan nasa yi lofum laka mu pomo ti hin fukana. lim nu la, mi yi kun ika kokip son uman pipi tun uman okuta ni tan fokala lo kata lim mofu.”

“kapu pina, Kilo o. tata nu la, o hua. tata pan la, o tika ni tan lo hoka ni yu. o laka mu pomo ti hin fukana.”

Kilo yi huli son kapu yi laka sap.

## 7.

nupa yi kata. tan no yi owuya. tan opo yi katip yaowa. tan opo yi napata yi isaka. tan opo yi umila.

mina yi kata la, awan kata ti hap la, hopu yi kata mu Sila. Sila yi lika ni nan sip. Fupati yi kata nima mu Sila ti oalu pan. “Fupati o!” Sila yi fana wani. “yu yi kata! yu yi saso ni sup?”

Fupati yi ha yi fana wani mu Sila. “Sila o hayi! tata nu la, tan fokala sukup yi aka kata. tata nu la, nan yi pomo ni haso nan. nan yi hiyi yi laka hilu i tali wani pop lompu nu.”

“pina, wa! mi yi pusa pi yu, Fupati o. Nupo yi lim sup?”

“Nupo yi hamoya, Nupo yi umila pan tan fokala waka. Nupo yi laka yip nan,” Fupati yi mim.

“yu yi laka pu laka na mu Nupo?” Sila yi fanupa.

"What about the river?" Sila asked.

"Some warriors could get out by swimming the river. They could escape and bring more warriors."

"You're right," Sila said. "What should we do?"

Kilo thought. "I and some others should go to the end of the gully. There we can kill with our arrows or spears any warriors who come by the river."

"Good thinking, Kilo. Now eat. Then lead those who'll watch with you, go to the end of the gully."

Kilo nodded and left.

## 7.

Night came. No one slept. Everyone stayed awake. Everyone was angry and fearful. Everyone was waiting.

When the moon rose, before the coming of the sun, a sound came to Sila. Sila turned. Fupati hurried from the nearby trees to Sila. "Fupati!" Sila softly said. "You've come! What do you know?"

Fupati panted and said quietly to Sila. "Sila, listen! The evil warriors have started coming. They've put out their fires. They laugh and come in a line through the hills along this path."

"Good! I thank you, Fupati. Where is Nupo?"

"Nupo is brave, Nupo is waiting near the bad warriors. Nupo will follow them," Fupati answered.

"Will you return to Nupo?" Sila asked.

“mi yi saso pu,” Fupati yi mim. “mi yi kun ipi. on tan fokala yi kun ipi tika ni mi.”

“mi yi kapu ni nu,” Sila yi fana. “yu yi laka na mu Nupo. yu yi katip yip tan fokala. tan fokala nu yi usi ni nu: nan yi kata son lompu nu lim hin fukana nu. mi mi yi tonap soto ni lompu yun. nan yi kata lim nu la, mi mi yi tonap na ni lompu sofa. on nan yi kata pu lim nu la, oku yu an Nupo yi usi fokala ti yip ni nan. son usi fokala nu la, yu yi ika laka nima lim nu ni nan. tata pan la, mi mi yi fokala lim nu ni nan.”

Fupati yi huli son kapu. “mi yi lifu, Sila o. mi yi usi ni nu. mi yi laka ton tun sup?”

“o tika ni Milo ni Hana ni Ponita. nan an yu an Nupo yi saku. o laka katilu. yu yi hayi ni tomto la, o kata nima. tomto yi samani ni nu: fokala yi aka!”

Fupati yi huli son kapu yi lika ni nan sip yi laka nima akup i oalu pan.

tata yi laka. hap yi kata la, tan yi kata na i oalu panu mu Sila. tan nu yi Ponita lo ham molo sofa.

“Ponita o fana. sup yi kata?”

“Nupo yi ika laka ni mi, Sila o,” Ponita yi fana ha. “tan fokala sukup yi kata nima mu hin fukana. o hayi! yu yi kun hayi ni nan!”

tan opo ti tantan wani yi umila akup. hopu ti tan waya yi kata. hap ti hapan yi noka pu, Sila yi kun pu hako. on tan opo yi hayi ni hopu ti fun ti tan waya. tan waya nu yi fana wani titi nan sip. tata nu an tata nu la, tan yi hiyi wani. Sila yi ika hilu ni kapu yi kapu ni nu:

"I don't know," Fupati answered. "I could. But the warriors might catch me."

"This is what I'm thinking," Sila said. "You go back to Nupo. You'll stay behind the warriors. These warriors will do this: they'll come along this path into this gully. We've already blocked the lower path. When they come here, we'll block the upper path. But if they don't come here, you and Nupo will attack them. By that attack you'll make them run here. Then we here will attack them."

Fupati nodded. "I see, Sila. I'll do it. Should I go alone?"

"Take Milo and Hana and Ponita. You and they and Nupo will be enough. Go safely. If you hear the drums, come fast. The drums mean the fight begins!"

Fupati nodded and turned and silently ran through the nearby trees.

Time passed. When day came, someone again came through the nearby trees to Sila. It was Ponita who came, a tall young man.

"Speak, Ponita. What's coming?"

"Nupo sent me, Sila," Ponita said, panting. "The evil warriors are coming quickly toward the gully. Listen! You can hear them!"

The villagers waited silently. A sound of people came. The daylight was not clear. Sila could not see. But all heard the noise of footsteps of many people. Those people talked quietly among themselves. Now and then someone laughed quietly. Sila straightened

tan fokala yi saso pu ti mi! Sila yi lampa son tiwa mu tan pina nan. tan no yi fana.

tata pan la, tan sasoka pu yi kata i oalu lim hin fukana. tan nasa yi yip nan. tan nasa an tan nasa na yi kata. tan nu yi howa, tan nu yi nawa, tan nu yi waya. tan nu yi kata yip tan nasa. Sila yi tika ni nip: ton, si, sayo, pam, tiwa. tata pomo la, nan yi tika ti tan siti tiwawa sayo ni nip. tan waya, wa! tan ti tantan wani yi pam tiwawa siti on. Sila yi isaka pu. Sila yi yamu ni tan ti tantan wani nan.

tan fokala opo yi kata lim hin fukana. tan fokala na no yi kata la, Sila yi lampa son tiwa. tan ti tantan wani yi lampa son tiwa mu tan nu lo umila pan oalu. tata ta la, tan nu yi ika laka yun ni oalu lo okuta lim tata yip. oalu yi laka yun fa hin son hopu howa.

tata ta la, tan fokala lim hin fukana yi lika ni nan sip. ton ti nan yi fana howa.

tata ta la, tomto ti Sila yi fana.

uman pipi yi pipi nima i oalu mu tan fokala yun. tan fokala ton nip an tan fokala si nip yi fana howa yi laka yun. tan fokala sayo nip an tan fokala pam nip yi kotilo howa yi laka yun.

Sila yi tika ni nip, “siti tiwawa si, siti tiwawa ton, siti tiwawa, tonti tiwawa sasayo.”

on tan fokala lim hin fukana yi umila pu. tata ta la, nan yi sila mu lim poki. tan nu yi poki yip oalu ni nan sip, tan nu yi poki yip wop howa ni nan sip. on uman pipi yi katip pipi ti kop opo. tan fokala ton an tan fokala si an tan fokala sayo yi kotilo howa yi laka yun.

her head and thought: The warriors don't know about us! Sila waved a hand to her friends. No one spoke.

Then a stranger came from the trees into the gully. Another was behind him. Others came. The men were big, the men were strong, there were many men. One after another they came. Sila counted, one, two, three, four, five. At last she'd counted seventy-three. Many men! The villagers were only forty-seven. Sila was not afraid. Sila had faith in the people of her village.

All the warriors came into the gully. When no more warriors came, Sila waved a hand. A villager waved to those who waited by the tree. Immediately they dropped the chopped tree. The tree fell to earth with a great crash.

The warriors in the ravine immediately turned. One shouted.

Immediately Sila's drum spoke.

Arrows flew rapidly through the trees among the warriors. The first and the second warriors cried out and fell. A third and a fourth warrior cried out and fell.

Sila counted, "Seventy-two, seventy-one, seventy, sixty-nine."

But the warriors in the gully did not wait. They immediately leaped to hiding places. Some hid behind trees, others hid behind rocks. But arrows kept flying from both heights. One and two and three warriors fell.

Sila yi lampa na. tomto yi fana na. uman pipi na yi pipi mu tan fokala. tan fokala na yi kotilo howa yi laka yun. on tan fokala nasa yi fana howa son nomo sasoka pu yi laka sofa mu oalu lo poki ni tan ti tantan wani.

Sila yi fana howa ni nu: “nan yi kata, tan pina mi o! o sila! Nupo o laka yip nan, o ika pipi mu tan fokala nu ni uman pipi! Fupati o laka awan mi, o fana mu tan pina mi ni nu: o ika pipi ti kop nan mu tan fokala nu ni uman pipi!”

Nupo an Fupati yi laka nima.

“o ika hopu ni tomto!” Sila yi fana howa. “fana mu Kilo lim pomo ti lim moyi! nan yi lofum umila ni kata ti tan fokala!”

tan yi wampa ni tomto. ha yi tawap son kotilo yi tawap son fana howa yi tawap son hopu ti tomto.

tan fokala waya yi laka yun awan kata mu oalu sofa. on tan fokala nasa yi kata mu sofa. nan yi wampa son wop okuta ni tan waya ti tantan wani. tan ton nip yi kotilo yi laka yun. tan si nip yi kotilo yi laka yun. on tan nasa ti tantan wani yi fokala son uman okuta. tan fokala sukup yi laka yun yi kata kokip. uman pipi yi pipi soto yi tolon ni tan fokala sukup yi ika kokip ni nan. tan fokala sukup yi fokala ni tan ti tantan wani la, tan nasa ti tantan wani yi fokala son uman okuta ni nan yi ika kokip ni nan.

tata wani la, tan fokala wani yi katip lim hin fukana. nan yi lika ni nan sip yi laka nima tu ika katilu ni nan

Sila waved again. The drums spoke again. More arrows flew at the warriors. More warriors cried out and fell. But other warriors shouted unknown words and climbed toward the trees that hid the villagers.

Sila shouted, "They're coming, my friends! Jump! Nupo, come behind them, shoot your arrows at the warriors! Fupati, go forward, tell our friends to shoot arrows from their side at the warriors!"

Nupo and Fupati ran.

"Sound the drums!" Sila yelled. "Tell Kilo at the end of the gully! He should expect the arrival of warriors!"

Someone beat a drum. The air was full of screams and shouts and the beating of drums.

Many warriors fell before reaching the upper trees. But other warriors reached the top. They struck many villagers with swords. The first person screamed and fell. A second villager cried and fell. But other villagers fought with spears. A wicked warrior fell and died. Still arrows flew and pierced the evil warriors and killed them. A wicked warrior fought one villager, another villager attacked him with his spear and killed him.

Soon few warriors remained in the gully. They turned and ran to save themselves. But soon they came

sip. on tata wani la, nan yi kata mu oalu lo tonap ni lompu. lim nu la, Kilo an tan nasa ti tantan wani yi umila yi ika pipi mu tan fokala waka ni uman pipi. tan fokala opo yi kotilo howa yi laka yun.

akup yi kata lim hin fukana.

Sila yi hako ni hin fukana. Sila yi hako ni tan fokala kokip. Sila yi lika ni nan sip yi hako ni tan ti tantan wani. “tan pina mi o kata!” nan yi fana howa. “tan sup yi kata faka?”

Kilo yi kata ha mu Sila. susu lonu yi poki ni awan ni tiwa ti Kilo. tata yip la, Kilo yi ika kokip son tiwa nan on ni tan fokala waya. “Sila o,” Kilo yi fana, “tan tiwawa pam yi faka.”

“tan sup yi kata pu kata kokip?” Sila yi fanupa.

Kitana yi kata mu Sila. Kitana yi laka waka pi lano faka. “Sila o, Silonu yi kokip,” nan yi mim. “Hana yi kokip. Winu yi kokip.”

Kilo yi fana mu Sila ni nu: “Milo yi kokip. Wolatu yi kokip.”

Sila yi kotilo howa. “Wolatu o! tan pina mi opo o! hapan nu yi sapu!”

Kilo yi fana ni nu: “on mi mi yi ika katilu ni tantan wani mi. Sila o kata pusa.”

“mi yi kun pu kata pusa,” Sila yi mim.

“tan pina mi yi kata kokip tu ika katilu ni tantan wani mi,” Kitana yi fana. “tan pina mi yi kata kokip pusa pi nu.”

to the tree that blocked the path. There, Kilo and other villagers waited and shot arrows at the evil warriors. All these warriors screamed and fell.

Silence came to the gully.

Sila looked at the gully. Sila looked at the dead warriors. Sila turned and looked at the villagers. "Come, my friends!" she shouted loudly. "Who is wounded?"

Kilo came panting to Sila. Blood covered Kilo's face and hands. Kilo had killed many warriors with his bare hands. "Sila," Kilo said, "fourteen people are wounded."

"Has anyone died?" Sila asked.

Kitana came to Sila. Kitana limped because of a wounded leg. "Sila, Silonu is dead," he replied. "Hana is dead. Winu is dead."

Kilo said to Sila, "Milo is dead. Wolatu is dead."

Sila wept loudly. "Wolatu! All my friends! This is a sad day!"

Kilo said, "But we've saved our village. Sila, be happy."

"I cannot be happy," Sila replied.

"Our friends died to save our village," Kitana said. "Our friends died gladly for this."

tata wani la, Sila yi kotilo. Kilo an Kitana an tan nasa yi kotilo. tata pomo la, Sila yi ika laka mu tan nasa poki ti tantan wani ni Kilo tu fana ni nu: tantan wani yi katilu.

“o fali mu tantan wani mi ni tan pina kokip mi,” Sila yi fana. “lim tantan wani mi la, mi yi fana sapu pi tan pina mi. ti tan fokala kokip la, o kata. mi mi yi ika anu ni alimsa ti nan yi ika haso ni nan.”

Ponita an tan waya yi tika ni tan pina kokip yi fali mu tantan wani ni nan. tan waya nasa yi hoka laka ni tan faka. tan waya nasa yi polu anu lim tali ni tan fokala kokip. Kitana yi ika kata ni haso. Sila yi fana howa ni nu: “tan fokala o hayi ni nomo mi! yu yi tan waka. yu yi laka i hin opo tu ika kokip ni tan pina. on mi mi yi hito son fokala hum ni yu. o laka pina mu hin kokip. o kata pu na mu mi mi. o laka pina.”

Sila yi lampa son tiwa. Kitana yi ika haso ni alimsa ti tan fokala kokip. haso yi sila ti alimsa mu alimsa. haso yi sila lim ha sofa. Sila yi fana haya ni fana ti tan kokip. Kitana an Sila yi fana haya. tata wani la, tan opo yi fana haya. fana haya yi pomo la, Sila yi fana ni nu: “tan fokala nu yi lifu pu ni fana mi, on nan yi lifu pina ni samani ti nan. o laka pina.”

Sila yi kapu mu tantan wani ni tan pina nan. nan yi paku lim tantan wani ni tan opo lo katip po. ama pa ti Sila yi kata nima mu Sila yi fana ni nu: “molo pa mi o! yu yi katilu ni tantan wani mi.”

Sila yi fana sapu mu ama pa ni nu: “ama pa mi o akup. tan pina mi yi kokip.”

For a short time Sila wept. Kilo and Kitana and the others wept. Finally, Sila sent Kilo to the villagers to say that the village was safe.

"Carry our dead friends to our village," Sila said. "In our village we'll mourn for our friends. As for the dead warriors, come. We will pile up their bodies and burn them."

Ponita and several others lifted up their dead friends and carried them to the village. Several others helped the wounded walk. Some others piled up the dead warriors. Kitana lit a torch. Sila shouted, "Warriors, hear my words! You were bad people. You came through every land to kill good people. But we conquered you in fair combat. Go peacefully to the land of the dead. Do not come to us again. Go well."

Sila gestured. Kitana burned the bodies of the warriors. The flames leaped from body to body. The flames leaped into the air. Sila sang the words for the dead. Kitana and Sila sang. For a little while everyone sang. When the song was ended, Sila said, "These warriors do not understand our words, but they well understand the sense. Go well."

Sila led her friends to the village. She found in the village all those who were still alive. Sila's mother ran to Sila and said, "My child! You've saved our village."

Sila said sadly to her mother, "My mother, hush. Our friends are dead."

“on tan pina nasa yi katip po,” ama pa yi fana. “yu yi tan katilu ti mi mi.”

“mi anu tan pina mi yi usi ni nu,” Sila yi mim. “tan opo yi usi ni nu.”

Paku yi kata mu Sila. “Sila o, tan pina na wa mi o hayi,” nan yi fana. “yu yi katilu ni mi. yu yi ika popin ni mi. yu yi kapu pina. yu yi tan pina na wa ti mi. yu yi tan pina na wa ti tantan wani yu.”

“on Wolatu yi kokip!” Sila yi kotilo. “tan pina mi yi kokip!”

“on mi mi yi po,” Paku yi fana. “yu yi tan katilu ti mi mi.”

tata ta la, pipi howa waya yi pipi ti titi oalu. pipi tiwa tiwawa yi kata, pipi mipa yi kata, pipi opo ti hin nu yi pipi ti titi oalu. pipi nu yi pipi lim ha sofa. nan yi pipi woya tantan wani.

tan opo ti tantan wani yi fana howa pi wai pi isaka.

on pipi yi pipi woya sofa nan. tata ton la, nan yi pipi woya. tata si la, nan yi pipi woya. tata sayo la, nan yi pipi woya. tata pan la, pipi opo yi fana haya. tata pan la, pipi opo yi pipi sap yi kata huna.

tan opo ti tantan wana yi hako wai. tata pan la, tan opo yi hako ni Sila. tata ta la, tan opo yi laka yun fa hin awan Sila.

Sila yi fana howa. “ho! o usi pu ni nu! o kata katip!” nan yi fana howa napata ni nu: “o kata katip!”

tan opo yi kata katip.

Sila yi hako pina ni nan. “tata nu la, mi mi o fana sapu pi tan pina kokip mi.”

"But our other friends live," the mother said. "You are our savior."

"My friends and I did this," Sila replied. "We all did this."

Paku came to Sila. "Sila, my best friend, listen," she said. "You saved me. You nursed me to health. You are a good thinker. You are my best friend. You are the best friend to your village."

"But Wolatu is dead!" Sila wept. "My friends are dead!"

"But we live," Paku said. "You are our savior."

At that moment huge birds flew from the trees. Fifty birds came, a hundred birds came, all the birds in the land flew from the trees. The birds flew overhead. They flew around the village.

All the villagers cried out with surprise and fear.

But the birds flew high above them. Once the birds circled. Twice they circled. Three times they circled. Then all the birds sang. Then all the birds flew away.

The villagers all watched, astonished. Then all looked at Sila. They all suddenly knelt on the ground before Sila.

Sila yelled. "Oh! Don't do that! Stand up!" She yelled angrily, "Stand up!"

They all stood up.

Sila looked at them kindly. "Now let's mourn our dead friends."

## The Drama

*The theatre of those who speak* fana is *played at festivals once or twice a year, when many tribes and clans gather in a convenient location. The clans and tribes compete in presenting songs, poems, genealogies, and dramas. The dramas usually represent a legendary or mythical tale, although some tribes are famous for presenting historical stories.*

*The dramas (known as* lunato tipita, *showing that they originated as dance pantomimes) are highly stylized, non-naturalistic, sung and danced in a circular space before the assembly. The actor-singer-dancers wear masks and rich costumes that display the skill of the artists who made them. All the dramas start with a chorus summoning the people to watch, and end with a hymn to calm and bless the audience. The sung portions of the dramas are accompanied by either the* hupata *or the* sifi, *depending on the performers' tradition. The dances are accompanied by various types of drums in intricate polyrhythms to match the very exciting choreography. Although genealogies are considered the most solemn and important of all the arts by these people, the drama is very popular, and the writer-composers can become something like the celebrities of our own time.*

*Here is offered one of the most revered of the dramas,* The Seabird's Wife. *The fact that it remains so popular after so many centuries demonstrates not only the spiritual profundity of the art form, but the essential conservatism of the language: despite the natural evolution of speech, their ancient literature remains relatively comprehensible.*

## lunato tipita

## lina pa ti pipi ti moyi moa

lunato tipita nu yi wuka ni pa ni ama ham nan ni ham molo pam lo lofum kata lina ni pipi ti moyi moa ni tan waya ti tantan wani ni pipi waya ti moyi moa.

*o sali ni tom ti lunato tipita.*
*tan ton anu tantan tipita yi fana haya.*

tantan o kata.
tan opo o kata.
tantan o kata.
o hayi ni mi.

tantan o kata.
tan opo o kata.
tantan o hayi
ni lunato mi.

molo o kata.
omon o kata.
o hayi ni nu
ti lina ti pipi.

tantan o kata,
tan opo o kata.
o fana haya
ni honyo lilo.

## The Seabird's Wife

Dance-drama

This dance-drama shows [the following roles:] a woman and her father, four young men who wish to marry, a seabird, a chorus of villagers and of seabirds.

*Make the space for the dance-drama.*
*Soloist sings with the chorus.*

Come, people.
Come, all.
Come, people.
Hear me.

Come, people.
Come, all.
People, hear
My tale.

Young ones, come.
Old ones, come.
Hear this
Of the bird's wife.

Come, people.
Come, all.
Sing
of a lost heart.

tantan o kata.
tan opo o kata.
lunato mi yi
hito ni honyo.

*pa yi laka lim titi woya. ham molo pam lo lofum ika lina ni nan yi kata mu nan.*

*ham molo ton nip yi fana haya.*
pa nu yi oya, wa!
pa nu yi oya, wa!
mi yi lofum ika lina ni nan.
pa o kata lina ni mi!

*ham molo si nip yi fana haya.*
pa nu yi oya, wa!
pa nu yi oya, wa!
mi on, mi on wa yi tiwa ni nan.
pa o kata lina ni mi!

*ham molo sayo nip yi fana haya.*
pa nu yi oya, wa!
pa nu yi oya, wa!
yu yi otip. mi yi hito ni yu.
pa o kata lina ni mi!

Come, people.
Come, all.
My tale
Will win your heart.

*The woman comes to the center of the circle. Four young men who wish to marry her come to her.*

*The first young man sings.*
This woman is beautiful!
This woman is beautiful!
I want to marry her.
Woman, marry me!

*The second young man sings.*
This woman is beautiful!
This woman is beautiful!
Only I, only I shall have her.
Woman, marry me!

*The third young man sings.*
This woman is beautiful!
This woman is beautiful!
You will fail. I will best you.
Woman, marry me!

*ham molo pam nip yi fana haya.*
pa nu yi oya, wa!
pa nu yi oya, wa!
yu nasa o laka, mi on yi tiwa ni nan!
pa o kata lina ni mi!

*ama ham ti pa yi kata. nan yi hako ni ham molo yi ika sofa ni lafi nan. tata sayo la, nan yi wampa son fun ni hin. tan opo yi fana howa. ham molo pam yi fokala tipita. fokala tipita yi pomo la, ham molo pam yi ika yun awan pa ni nan sip yi fana haya.*
o finap! o finap! o finap! o finap!

*pa yi fana.*
mi yi kata pu lina.

*pa yi fana haya.*
mi yi kata pu lina ni yu.
lim po opo mi la,
ham molo sasoka.
mi yi kata pu lina ni yu.

*ham molo pam yi laka sap. ama ham yi laka mu pa yi kata tuma. pa yi sali ni hua ti ama ham.*

*ama ham yi fana haya.*
molo mi o, yu yi finap pu
pi sup ti ham molo pina nu?
nan yi nawa, nan yi kaka,

*The fourth young man sings.*

This woman is beautiful!
This woman is beautiful!
You others go away, only I will have her.
Woman, marry me!

*The woman's father enters. He looks at the young men and raises his arms. He stomps the earth three times. Everyone shouts. The four young men compete through dance. When the dance competition ends, the four young men kneel before the woman and sing.*

Choose! Choose! Choose! Choose!

*The woman speaks.*

I will not marry.

*The woman sings.*

I will not marry you.
All my life
Young men known to me.
I will not marry you.

*The four young men go. The father goes to the woman and sits. The woman prepares a meal for the father.*

*The father sings.*

My child, why will you not choose
From these fine young men?
They are strong, they are rich,

nan yi oya, nan yi molo,
nan yi ika pusa ni pa molo.

*pa yi fana haya.*
tan no ti ham molo nu yi tu mi.

*ama ham yi fana haya.*
oku pi sup? ham molo opo
yi howa pi yon tu yu.

*pa yi tua mu ama ham nan ni hua. pa yi fana haya.*
tan no ti ham molo nu yi tu mi.

*ama ham yi fana.*
oku yu yi huli pu huli ipi anu tan sup?

*pa yi fana haya.*
nan yi kata la, mi yi sasoka ni nan.
nan yi fali mu mi ni tua
lo mi yi hako lim tata no.
nan yi fana mu mi ni fana
lo mi yi hayi lim tata no.
akipi lim honyo nan,
akipi lim lompu nan,
nan yi ti hin sap hin nu mi.

*ama ham yi fanupa.*
yu yi noyon waya ni lim nu?

They are handsome, they are young,
They would make any maiden happy.

*The woman sings.*
None of these young men for me.

*The father sings.*
But why? All the young men
Burst with love for you.

*The woman gives the meal to the father. The woman sings.*
None of these young men for me.

*The father speaks.*
Have you promised yourself to another?

*The woman sings.*
When he comes, I will know him.
He will bring me such gifts
As I've never seen before.
He will speak to me such words
As I've never heard before.
Marvels in his heart,
Marvels in his ways,
He will come from a place far from this my land.

*The father asks.*
Do you so hate this place?

*pa yi fana haya.*
akipi lim honyo nan,
akipi lim lompu nan,
nan yi ti hin sap hin nu mi.

*ama ham yi kata katip yi fana haya.*
molo pa mi o muya.
tan sasoka pu yi tiwa
ni fo nasa ko fo mi.

*pa yi mim.*
Wai!

*ama ham yi fana haya.*
tan pina no
lo katilu ni yu
yi lim hin sap.

*pa yi fana haya.*
nan yi kata la, mi yi sasoka ni nan.
nan yi kata soto la, mi yi kata pu lina.

*ama ham yi wili son oso ni nan. nan yi kipo ni usi nan. ama ham yi laka sap. pa yi tipita ni nu: nan yi lofum wa ni tan yon.*

*pipi ti moyi moa yi kata mu pa. pipi anu pa yi tipita. pa yi fana haya.*
yu yi lofum ti mi ni sup?

*The woman sings.*

Marvels in his heart,
Marvels in his ways,
He will come from a place far from this my land.

*The father stands and sings.*

My daughter, be prudent.
Strangers have ways
Different from our own.

*The woman answers.*

Yes!

*The father sings.*

There are no friends
To protect you
In a distant land.

*La woman sings.*

When he comes, I will know him.
Till that time, I will not marry.

*The father kisses her. She permits this. The father goes. The woman dances her yearning for a lover.*

*The seabird comes to her. The bird and the woman dance. The woman sings.*

What will you with me?

*pipi yi fana haya.*
mi yi lofum lina anu yu.

*pa yi fana haya.*
yu yi tua ni sup?

*pipi yi fana haya.*
ni po opo mi.
akipi yi lim tom mi.
nan yi oya. nan yi wawa.
tonap howa ti tom mi
yi ti susu lampu nuwan.
holo waya ti tom mi
yi ti supap ti ha sawo.
top owuya ti tom mi
yi ti yoyu pipi mi sip.
haso hap ti ha mi sip,
wop kaka ti moyipo,
ti umoa su susu,
nan opo nu yi umila ni yu.

*pa yi mim.*
nan opo nu yi umila ni mi!

*pipi yi fana haya.*
opo mi yi tu yu.
yon mi yi ika ni nu:
yu yi kapu ni tantan mi.

*The bird sings.*
I want to marry with you.

*The woman sings.*
What have you to give?

*The bird sings.*
My everything.
There are marvels in my home.
They are lovely, they are sacred.
The great walls of my home
Are made of the salt-waves.
The many windows of my home
Are of white frozen air.
The bed in my home
Is made of my own feathers.
Bright fire from my own breath,
Rich stones from the sea-beasts,
From ships beneath the sea,
All these await you.

*The woman answers.*
All these await me!

*The bird sings.*
My everything for you.
My love will make this for you:
You will guide my bird-people.

nan nan yi usi tu yu
ni tipita pipi i ha.
nan yi usi hamoya
ni lika timona waya.

nan nan yi fali mu yu
ni kaka ti supap sonu.
kaka ti ato panu,
kaka poki ti hako,
kaka akipi waya,
nan opo nu yi umila ni yu.

*pa yi fana haya.*
fana yon yu yi lim pu lim?

*pipi yi fana haya.*
fana opo mi yi lim.
wop towa ti hin ato
anu yon mi, anu yon mi.
kaka hap ti hin ato
anu yon mi, anu yon mi.
fula supap ti ato
anu yon mi, anu yon mi.
akipi ti hin ato
anu yon mi, anu yon mi.
mi yi yon ni yu, mi yi katilu ni yu,
mi yi tua tu yu, mi yi yon ni yu.

They will make for you
Flying dances in the air.
They will bravely make
Many dangerous figures.

They will bring to you
Riches from the pale ice.
Riches from the dark north,
Riches hidden from eyes,
Many marvelous riches,
All these await you.

*The woman sings.*
Are your loving words true?

*The bird sings.*
All my words are true.
Colored stones from the northland
with my love, with my love.
Shining riches from the northland
with my love, with my love.
Frosted flowers of the north
with my love, with my love.
Marvels from the northland
with my love, with my love.
I will love you, I will protect you,
I will give to you, I will love you.

*tata sama la, pa yi fana haya.*
yu yi yon ni mi, yu yi katilu ni mi,
yu yi tua mu mi, yu yi yon ni mi.

*pipi yi fana haya.*
o kata sap anu mi.

*pa yi fana haya.*
mi yi kata sap anu yu.

*pipi yi fana haya.*
tata nu la, o kata anu mi.

*pa yi fana haya.*
tata nu la, mi yi kata anu yu.

*tata pan la, pa yi fana.*
tata ta la, mi yi fana tu ama ham mi.

*pipi yi laka sap. ama ham yi kata. pa yi fana haya.*
ama ham mi o, mi yi tua ni yon mi.

*ama ham yi fana haya.*
yu yi tua tu tan sup ni yu?

*pa yi mim.*
ama ham o, mi yi tua mu pipi ti
moyi moa ni yon mi.

*The woman sings at the same time.*
You will love me, you will protect me,
You will give to me, you will love me.

*The bird sings.*
Come with me.

*The woman sings.*
I will come with you.

*The bird sings.*
Come with me now.

*The woman sings.*
I will come with you now.

*Then the woman speaks.*
I will speak now with my father.

*The bird goes. The father approaches. The woman sings.*
My father, I have given my love.

*The father sings.*
To whom have you given yourself?

*The woman answers.*
My father, I have given my love to the seabird.

*ama ham yi fanupa.*
nan yi kaka pu kaka?
nan yi kun pu kun tua
mu yu ni kaka opo
lo yu yi lofum tiwa?

*pa yi mim.*
nan yi kata tua mu mi ni kosa na
ko mi yi kun lofum.

*ama ham yi fanupa.*
pipi nu yi huli ni sup?

*pa yi fana haya.*
nan yi huli mu mi ni yon.
nan yi huli mu mi ni kaka.
nan yi huli mu mi ni tom kaka.
nan yi huli mu mi ni tantan
lo mu mi yi masu ni nan sip.
nan yi huli mu mi ni kosa kaka.
nan yi huli mu mi ni kosa oya.
tata pomo la, nan yi huli ni nu:
tata opo la, nan yi katilu ni mi.

*ama ham yi fana.*
fana nu yi pina. mi yi kata fana mu nan.

*pipi ti moyi moa yi kata.*

*The father asks.*
Is he rich?
Can he give you
All the riches
You should have?

*The woman responds.*
He will give me more
Than I can desire.

*The father asks.*
What has this bird promised?

*The woman sings.*
He has promised his love.
He has promised me wealth.
He has promised a palace.
He has promised his people
Will submit themselves to me.
He has promised me wealth.
He has promised my beauties.
Finally, he promised me this:
He will always protect me.

*The father speaks.*
These words are good. I will go speak with him.

*The seabird comes.*

*ama ham yi fana.*
yu yi tika ni honyo molo ti molo pa mi.

*pipi yi fana.*
mi yi tua mu nan ni honyo mi.

*ama ham yi fana.*
yu yi huli mu nan ni nu:
tata opo la, yu yi katilu ni nan.

*pipi yi fana.*
mi yi ika pusa son lompu nu ni mi.

*ama ham yi fana.*
yu yi fana ni huli oya waya.

*pipi yi fana.*
ni huli lo mi yi kata usi.

*ama ham yi fana.*
yu yi fana haya mu nan yi fana oya.

*pipi yi fana.*
fana haya mi yi sama lim ko wop.

*ama ham yi fana haya.*
mi yi pusa pi yu.
molo pa mi o kata.
yu yu yi kata lina

*The father speaks.*
You have taken my daughter's young heart.

*The seabird speaks.*
I give her my own heart.

*The father speaks.*
You have promised her this:
You will always protect her.

*The bird speaks.*
In this way I make myself happy.

*The father speaks.*
You spoke many beautiful promises.

*The bird speaks.*
Promises I will fulfill.

*The father speaks.*
You have sung her beautiful speeches.

*The bird speaks.*
My song is true as stone.

*The father speaks.*
I am happy with you.
Come, my daughter.
You two will marry

pop lompu ti tantan mi.
tata pan la, yu yi laka lim hin
sap ti ham yu. hapan opo la,
mi yi tawap son pusa yu
ni omon puna ton mi.
o kata! o kata! tan pina o kata!
lim nu la, o sali ni lina!

*tan yi kata yi fana haya.*
o kata, tan pina o kata!
o kata pi fana mi.
lim nu la, o sali ni lina!

*tantan yi tua ni kikata alimsa lina mu pa.*

*tantan yi fana haya.*
po nu yi lina
ti tan anu tan.
po nu yi huli
tu tika, tu tua.
titi tan opo an mi.
titi tan opo an mi.

po yi kikata.
po yi kulapi.
po nu yi huli
ti pusa ti sapu.
titi tan opo an mi.
titi tan opo an mi.

By the customs of our people.
Then you will go to the far land
Of your husband. Every day
I will fill with your happiness
My lonely, empty old age.
Come! Come! Friends, come!
Make here a wedding!

*One comes [from the chorus] and sings.*
Come, friends, come!
Come at my call.
Make here a wedding!

*The chorus gives the woman marriage clothes.*

*The chorus sings.*
This life is a joining
Of person to person.
This life is a promise
To take and to give
Between the world and me.
Between the world and me.

Life is a weaving.
Life is a knotting.
This life is a promise
Of gladness and grieving.
Between the world and me.
Between the world and me.

*ama ham yi polu anu ni tiwa ti molo pa nan ni tiwa ti pipi.*

*tantan yi fana haya.*
po nu yi wawa
ti fana haya.
po nu yi huli
lo tamta ni honyo.
titi tan opo an mi.
titi tan opo an mi.

*tantan yi tipita ni tipita lina. tata aka la, ham molo pam yi tipita pu. tan pa waya yi tipita pusa yi ika tipita ni ham molo pam.*

*tantan yi fana haya.*
o lika ni yu, o lika ni yu.
ho hu na na ho.
o lika ni yu, o lika ni yu.
ho hu na na ho.

mi yi hako ni ukala.
mi yi hako ni sokala.
mi yi hako ni tan yon
lo tiwa ni woya.

*The father joins the hands of his daughter and the bird.*

*The chorus sings.*

This life is a worship
Of singing, of singing.
This life is a promise
To set the heart ringing.
Between the world and me.
Between the world and me.

*The chorus dances the wedding dance. At first the four young men will not dance. The women happily dance and make the four young men dance.*

*The chorus sings.*

Turn 'round, turn 'round.
Ho hu na na ho.
Turn 'round, turn 'round.
Ho hu na na ho.

I see the winter.
I see the summer.
I see the lover
Who wears a ring.

o lika ni yu, o lika ni yu.
ho hu na na ho.
o lika ni yu, o lika ni yu.
ho hu na na ho.

*tipita yi pomo. pipi ti moyi moa anu lina pa nan yi pipi mu hin tom nan.*

*tata pan la, tantan yi kata pipi waya yi fana haya yi tipita.*

hu! hu! hu!
sofa, o kata sofa!
sofa, o kata sofa!
o kata lim ha papap!
o kata lim ha supap!

o pipi lim sofa
sap ti hin atum
    lim lafi ti tan yon yu!
o laka yun nima
ti tali howa
    lim lafi ti tan yon yu!
o isaka pu pi
ha ha fokala
    lim lafi ti tan yon yu!
o kata nawa na
lim nupa panu
    son lafi ti tan yon yu!
o fana haya!

Turn 'round, turn 'round.
Ho hu na na ho.
Turn 'round, turn 'round.
Ho hu na na ho.

*The dance ends. The seabird flies to his homeland with his wife.*

*Then the chorus becomes a flock of birds and sings and dances.*

Hu! Hu! Hu!
High, come high!
High, come high!
Come into the cold air!
Come into the freezing air!

Fly to the heights
'Way from flat earth
    In the wings of your lover!
Plunge fast
From the mountain
    In the wings of your lover!
Do not fear
The battling winds
    In the wings of your lover!
Grow stronger
In the dark night
    By the wings of your lover!
Sing!

*pa yi fana haya.*
nu yi akipi!
nu yi wai!
nu yi huli
ti tan yon mi!
ho hu! ho hu!

*pipi waya yi fana haya.*
ho hu! ho hu!
o laka yun nima
ti tonap supap
lim lafi ti tan yon yu!
o pakip pi pipi
ti pipi lika
lim lafi ti tan yon yu!
o isaka pu ni
laka nima yun
lim lafi ti tan yon yu!
o nuna ni hako
tu hako ni sofa
lim lafi ti tan yon yu!
o fana haya!

*pa yi fana haya.*
nu yi akipi!
nu yi wai!
nu yi huli
ti tan yon mi!
ho hu! ho hu!

*The woman sings.*

This is wonder!
This is amazement!
Behold the promises
Of my lover!
Ho hu! Ho hu!

*The birds sing.*

Ho hu! Ho hu!
Plunge fast
From the glacier
        In the arms of your lover!
Tremble for the flying
Of the wheeling birds
        In the arms of your lover!
Do not fear
The quick falling
        In the arms of your lover!
Open your eyes
To see the heights
        In the arms of your lover!
Sing!

*The woman sings.*

This is wonder!
This is amazement!
Behold the promises
Of my lover!
Ho hu! Ho hu!

*pipi ti moyi moa on yi fana howa.*
hu ho! hu ho!

*pa yi fana howa.*
hu ho! hu ho!

*pipi waya yi lika woya pipi an woya pa ni nan sip. pipi waya yi fanupa.*
nu yi sup?
nu yi sup?
nan yi fali
son lafi yon
ni kosa sup?
nan yi sup?
nan yi sup?
nan yi tiwa
yoyu pipi no
sama ko
pipi molo!

*pipi ti moyi moa yi fana howa.*
hu ho! hu ho!

*pipi waya yi fana haya.*
hu ho! hu ho!
yu yi fali ni sup?
sup yi lim lafi yu?

*Only the seabird shouts.*

Hu ho! Hu ho!

*The flock wheels around the seabird and the woman. Several birds ask.*

What is it?
What is it?
He carries
In his wings
What thing?
What is it?
What is it?
That which has
No feathers
Like a fledgling?

*The seabird shouts.*

Hu ho! Hu ho!

*Several birds cry.*

Hu ho! Hu ho!
What do you carry?
What's in your wings?

*pipi ti moyi moa yi mim.*
nan nu yi lina
lo po ti hin.
nan nu yi kata
lina mu mi.

*pipi waya yi fana haya.*
tan lo ti hin!
sukup ti hin!
po lo tiwa pu
yoyu pipi
yi hako pu!

*pa yi fana.*
mi yi sukup pu.
mi yi kata pusa
anu lina ham mi.
mi yi yon ni nan,
mi yi fipu ni nan.
pop lompu ti tantan mi la,
mi yi ika lina ni nan.

*pipi waya yi fana haya.*
lompu ti tan ti hin
yi faka nima.
lompu ti tan ti hin
yi kata noyon.
yu yi lim nu,
yu yi kata lina

*The seabird answers.*
This the wife
Being of earth.
She has become
Wife to me.

*The flock sings.*
Being of earth!
Wicked of earth!
A being without
Feathers
Does not see!

*The woman speaks.*
I am not wicked.
I come gladly
With my husband.
I love him,
I accepted him.
By the customs of my people
I have wedded him.

*The flock sings.*
Earth-thing's customs
Quickly are broken.
Earth-thing's customs
Become hate.
Now you're here
You must marry

anu tan yon
pop lompu mi mi!

*pipi ti moyi moa yi fana haya.*
tan yon pa o,
yu yi lim nu,
o kata lina
pop lompu mi mi.

*pipi waya yi aka tipita lina. pa yi isaka pi tipita nuna. tata pan la, pa yi kata lifu ni tipita nu. pa yi tipita pina. tipita nu yi pomo. pipi waya yi fipu ni pa. pipi ti moyi moa yi kapu mu tom nan ni pa.*

*pipi ti moyi moa yi fana haya.*
tata nu la, tan pa o,
tantan mi yi tantan yu.
susu lonu mi yi tu yu,
ha ha yi hin opo yu.
ha supap yi kata la,
tantan mi yi ika haso
son alimsa nan sip ni yu.
tantan mi yi fali katilu
lim ha sofa ni yu.

*pa yi fana haya.*
lina ham o ika ni nu:
tantan yu o fali nima

With your lover
By our customs!

*The seabird sings.*
Lover woman,
Now you're here
Wed with me
By our customs.

*The flock begins a marriage dance. The woman is afraid because of the wild dancing. Then the woman begins to understand the dance. The woman dances well. The dance ends. The flock accepts the woman. The seabird leads the woman to his home.*

*The seabird sings.*
Now, woman-human,
My people are your people.
My blood is for you.
The gales are all your world.
When the icy air comes,
Our people will warm you
With their own bodies.
Our people will carry you
Safely into the sky.

*The woman sings.*
My husband, command
Your people to bring quickly

mu mi mi ni kosa kaka.
tantan yu o fali nima
ni kaka tu ika oya
ni tiwana ti tiwa mi.
lina ham o ika ni nu:
tantan yu o fali nima
tu mi mi ni hua pina,
hua koko mu oso mi.
lina ham o ika ni nu:
tantan yu o fali nima
mu mi mi ni susu koko
lo kata ti yomi yumo
ti hin nu sap su hap haso.

*pipi ti moyi moa yi fana.*
lina pa yon oya mi o,
yu yi fanupa ni sup?
lim nu la, tan no yi ika.
mi mi opo yi tan pina.
tan yi lofum ni hoka la,
mi mi yi tua ni hoka.
lim nu la, tan no yi kapu.
lim nu la, tan no yi ika.
lim nu la, tan yi tua on.
lim nu la, tan no yi tika.

*pa yi fana.*
huli yu yi sup?

Riches to us.
Your people must carry
Riches to adorn
The fingers of my hand.
My husband, command
Your people to bring quickly
Good food to us,
Foods strange to my mouth.
My husband, command
Your people to bring quickly
Wine to us
That comes from sweet fruit
Of some far land under a hot sun.

*The seabird speaks.*

My dear, beautiful bride,
What do you ask?
Here no one commands.
We all are friends.
If one needs help,
We give our help.
Here no one rules.
Here no one commands.
Here one only gives.
Here, no one takes.

*The woman speaks.*

What were your promises?

*pipi ti moyi moa yi mim.*
huli mi yi lim.
tantan mi yi tipita lim ha
tu ika pusa ni yu.
tantan mi yi tua ni wili
tu ika pusa ni yu.
mi mi yi kapu ni mi mi sip on.
mi mi yi usi yi wiwi yi yon.

*pa yi fana.*
mi yi nuyayo. o wuka mu mi ni top owuya.

*pipi yi fana.*
o hako ni tom mi.

*pa yi fana.*
tom kaka yi lim sup?

*pipi yi fana.*
tom kaka, sup pi nu?
sup yi tom kaka nu?
nu yi tom oya mi.

*pa yi fanupa.*
yu yi huli mu mi
ni kosa kaka waya.
yu yi huli mu mi
ni kosa oya waya.
kosa nu yi lim sup?

*The seabird answers.*

My promises were true.
My people dance in the sky
To gladden you.
My people gladly accept you
To gladden you.
We rule only ourselves.
We work and play and love.

*The woman speaks.*

I am tired. Show me my bed.

*The bird speaks.*

Behold my home.

*The woman speaks.*

Where is the palace?

*The bird speaks.*

Palace, what is that?
What is this palace?
Behold my fine home.

*The woman asks.*

You promised to me
Many riches.
You promised to me
Many beautiful things.
Where are these things?

*pipi yi fana haya.*
nan opo yi lim nu.
ni tonap ti tom oya mi,
mi yi sali ti susu lampa.
ni holo ti tom oya mi,
mi yi sali ti supap papap.
i holi ti tom oya mi la,
tata opo la, hap po yi hap.
nan opo yi lim nu
tu ika pusa, wa.
wop kaka yi lim nu.

*pa yi fana.*
wop wani on.

*pipi yi fana haya.*
lim pu! wop kaka wa!
o hako ni wop kaka nu
sama lonu ko susu lonu.
o hako ni wop kaka nu
sama panu ko nupa panu.
o hako ni wop kaka nu
sama sonu ko mina sonu.
ni nan opo mi yi tika
ti tali howa, ti su nasun.
o hako ni kaka sa nu
monu sama ko hap sokala.

*The bird sings.*

All that is here.
The walls of my beautiful home
I made out of the waves.
The windows of my beautiful home
I made from the cold ice.
Through the windows of my beautiful home
The living sun always shines.
Everything is here
To gladden, yes.
Jewels are here.

*The woman speaks.*

Mere pebbles.

*The bird sings.*

Not true! Jewels indeed!
Look at these jewels
As red as blood.
Look at these jewels
Black as dark night.
Look at these jewels
Pale as the pale moon.
All these I took
From the mountains, from the deeps.
Look at these valuable coins
Yellow as the summer sun.

*pa yi fana.*
kaka yaka!

*pipi yi fana haya.*
ti umoa su moyi moa.

*pa yi fana.*
panu pi yaka!

*pipi yi fana haya.*
pi susu lonu ti tan kokip.
mi yi tika son timona
ti tonap supap ni wop nu.
mi yi tika ti alimsa
ti tali howa ni wop nu.

*pa yi fana.*
wop on!

*pipi yi fana haya.*
huli mi yi lim.
mi yi hakotu i moyi moa,
mi yi paku ni umoa faka,
mi yi fali ti hin poki sap wa
ni wop kaka nu, ni fula supap,
ni akipi nu lo yu yi hako.
kaka nu opo pi yon mi tu yu.

*The woman speaks.*
Filthy coins!

*The bird sings.*
From sunken ships.

*The woman speaks.*
Black with slime!

*The bird sings.*
With the blood of dead men.
I dangerously took
From the ice these jewels.
I seized from the body
Of the mountain these jewels.

*The woman speaks.*
Mere pebbles!

*The bird sings.*
My promises were true.
I searched through the seas,
I found wrecked ships,
I brought from hidden distant lands
These jewels, these frozen flowers,
These marvels you behold.
All these riches, from my love for you.

*pa yi fana.*
yon yu!

*pipi yi fana haya.*
mi yi pipi i hin opo
tu hakotu ni tan oya.
mi yi pipi i hin opo
tu hakotu ni lina pa.
mi yi pipi, mi yi laka,
mi yi paku ni yu oya.
o hako lim nu ni yon mi.

*pa yi fana haya.*
yon yu!
fana oya yu yi mupu opo!
mupu yu yi poki ni amoya!
mupu tu tika ni yamu.
mupu tu faka ni honyo.
fana oya opo yi mupu on!

*pipi yi fana.*
o lika mu mi ni yu.

*pa yi fana haya.*
mupu tu kalu ni yamu.
mupu tu faka ni honyo.
tan sasoka no lim nu tu hoka ni mi!

*The woman speaks.*
Your love!

*The bird sings.*
I flew through the world
To find a beautiful person.
I flew through the world
To find a wife.
I flew, I came,
I found beautiful you.
See here my love.

*The woman sings.*
Your love!
Your beautiful words were only lies!
Your lies hid your mocking!
Your deceit took my trust.
Your deceit breaks my heart.
All [your] beautiful words are only deceit!

*The bird speaks.*
Turn to me.

*The woman sings.*
Your deceit crushed my trust.
Your deceit broke my heart.
No one I know here to help me!

*pipi yi fana haya.*

o hako.
tantan opo mi yi tantan yu.
o hayi.
yon opo lim mi yi yon tu yu.
o yamu.
mi yi tua ni po opo mi,
ni opo lo yu yi kun lofum.

*pa yi fana haya.*

yu yi ua lim
fifi ti himpo
ni yon opo mi!
mi yi kata lilo
lim hin supap sawo
pi yon opo mi!
mi yi lilo.
mi yi ton.
mi yi titi pipi koko.
o tiwana pu ni mi.
o laka ti mi.

*pipi ti moyi moa yi laka mu nan. nan yi lika ti nan ni nan sip. pipi nasa yi kata yi lofum ika tipita ni nan. pa yi hako pu yi huli pu. pa yi poki ni awan nan. pipi yi amoya hiyi ni nan. pipi ti moyi moa yi kata na mu pa. pa yi lika na ti nan ni nan sip. on nan pakip pi papap yi tiwana ni lafi ti nan. pipi ti moyi moa yi kata yun tu wili son oso ni nan on pa yi lika ni nan sip. Nan yi laka.*

*The bird sings.*

Look.
All my people are your people.
Listen.
All the love in me is love for you.
Believe.
I give you all my life,
All you can need.

*The woman sings.*

You threw
Into the dung of a beast
All my love!
I am lost
In a white, icy land
Because of all my love!
I am lost.
I am alone.
I am among strange birds.
Do not touch me.
Go away from me.

*The seabird goes to her. She turns from him. The other birds come wanting to make her dance. The woman will not look nor agree. The woman hides her face. The birds mock her, laughing. The seabird again comes to the woman. The woman again turns from him. But shivering with cold, she touches his wing. The seabird bends to kiss her but the woman turns away. They go.*

*ama ham yi kata yi fana haya.*
molo mi yi sap,
hap ton ti omon mi.
hua opo mi
lim oso mi yi hin.
tata nu la, mi yi laka
tu hako ni lina pusa.
hakonu nu yi ika tawap
son pusa ti kofota
ni hapan ti omon mi.

*nan yi fana haya la, nan yi laka lim umoa.*
tata howa yip la, tonap supap yi kata susu.
tata howa yip la, ni moyi moa, susu yi ama
tu sali ni lompu tu umoa.
susu lampa o kapu ni mi.
susu lampa o kapu ni mi.

tata howa yip la, susupo yi kata mu susu.
tata howa yip la, nan yi wiwi yi tipita lim nu.
moyipo yi kata ti hin suka.
moyipo o kapu ni mi.
moyipo o kapu ni mi.

*pipi si yi kata yi pipi woya umoa yi fana howa.*
ho hu! ho hu!

*The father appears and sings.*

My child is far away.
The only light of my old age.
All my food
Is dirt in my mouth.
Now I will go
To see the happy spouse.
This sight will fill
With the joy of comfort
The days of my old age.

*Singing, he goes into a boat.*

Long ago, the glaciers melted.
Long ago, the water sired the sea
To make a way for boats.
Waves, guide me.
Waves, guide me.

Long ago, the fish came to the water.
Long ago, they played and danced in it.
The sea-beasts came from the deserts.
Sea-beasts, guide me.
Sea-beasts, guide me.

*Two birds come and fly around the boat and cry.*

Ho hu! Ho hu!

*ama ham yi fana haya.*

hap papap yi hap wa la, susu lampa pusa yi kata.
hap papap yi sap wa la, susu lampa
yi laka su nasun.
o fali mu hin ni umoa mi.
hap papap o kapu ni mi.
hap papap o kapu ni mi.

*pipi sayo nip yi kata. pipi sayo yi kapu ni ama ham yi fana howa.*

ho hu! ho hu!

*ama ham yi fana howa.*

pipi ti moyi moa o kapu ni mi.
tantan ti lina ham nan o kapu ni mi.

*pipi waya yi fana haya.*

tonap supap yi kata susu.
ni moyi moa, susu yi ama
tu sali ni lompu tu umoa.

susupo yi kata mu susu.
nan yi wiwi yi tipita lim nu.
moyipo yi kata ti hin suka.

susu lampa pusa yi kata.
susu lampa yi laka su nasun.
umoa yi laka sofa yi laka yun.

*The father sings*

When the cold sun shines, happy waves come.
When the cold sun is far away, waves go deep.
Carry my boat to earth.
Cold sun, guide me.
Cold sun, guide me.

*A third bird comes. The three birds guide the father and cry.*

Ho hu! Ho hu!

*The father cries.*

Seabirds, guide me.
People of her husband, guide me.

*The flock sings.*

The glacier melts.
The water sires the seas
To make a way for boats.

The fish came to the water.
They played and danced in it.
The sea-beasts came from the deserts.

The happy waves come,
The waves go deep.
A boat goes up and down.

susu yamu o tua, o tip!
ama ti wiwi, ti katilu o!
moyi moa o! moyi ti po o!

*ama ham yi kata mu hin. pipi waya yi kata woya nan.*

*pipi ton nip yi fanupa.*
tan o, yu yi lofum lim nu ni sup?

*pipi si nip yi fanupa.*
tan o, yu yi usi lim nu ni sup?

*pipi sayo nip yi fanupa.*
tan o, yu yi nowin lim nu ni sup?

*ama ham yi fana haya.*
tantan ti lina ham ti molo mi
o kapu mu molo pusa ni mi.
mi yi fali ni tua kaka,
ni tua kaka tu yu opo
pop lompu pina ti tantan mi.
pipi ti susu lampa o,
pipi ti tali howa o,
pipi ti hin fukana o,
pipi ti ha ha papap o
kapu mu molo mi ni mi.

Faithful waves, give and smile!
Sire of play, of safety!
Seas! Seas of life!

*The father comes to earth. The flock surrounds him.*

*The first bird asks.*
Human, what would you here?

*The second bird asks.*
Human, what do you here?

*The third bird asks.*
Human, what do you intend?

*The father sings.*
People of my child's husband,
Lead me to the happy child.
I bring rich gifts,
Rich gifts for you all
According to my people's fine custom.
Birds of the waves,
Birds of the mountains,
Birds of the ravines,
Birds of the cold winds,
Lead me to my child.

*pipi waya yi fana haya.*
nan yi ama ham ti nan koko.
nan yi ama ti nan napata
lo tuma sapu, lo sukup ni mi.
o ika kata ni lina ham
mu ama nu ti nan lo pu on.

*pipi lo lina ham ti pa yi kata mu ama ham yi ika yun ni nan sip.*

*ama ham yi fana.*
molo ham mi o,
tata pomo la,
mi yi kata tu wili ni yu.
mi yi kata tu wili ni pa yu.

*pipi ti moyi moa yi fana.*
kata yu yi hum, ama ham o.
lina pa mi yi umila akup.
nan yi hako ni yu la,
nan yi kata haso pi pusa.

*pa lo tiwa yun ni kapu yi kata yi fana.*
ama ham mi o wili.

*tata ta la, nan yi tika ni tiwa ni ama ham yi laka yun awan nan. ama ham yi ika katip ni nan. nan si yi laka mu kop ti woyu.*

*The birds sing.*

He is the father of the strange one.
He is the sire of the angry person
Who sadly sits, who curses us.
Go bring the husband
To this father of she who only denies.

*The bird who is the husband of the woman comes to the father and bows.*

*The father speaks.*

My son,
At last
I come to greet you.
I come to greet your wife.

*The seabird speaks.*

Your coming is proper, father.
My wife waits silently.
Seeing you,
She will grow warm with joy.

*The woman comes with bowed head and speaks.*

Greetings, my father.

*She immediately takes her father's hand and falls before him. The father raises her. The two move to the side of the circle.*

*ama ham yi fana haya.*
molo pa o, molo pa mi o,
lina pa ti tan lo yon ni yu,
yu yi pilo sapu wa pi sup?
mi yi lofum hako ni tom kaka.
mi yi lofum hako ni wop kaka.
on mi yi paku ni fifi on.
huli ti lina ham yu yi lim sup?

*pa yi fana.*
ama ham mi o,
yu yi yon pu yon soto ni mi?

*ama ham yi fana.*
molo o, mi yi yon wa ni yu.
tata opo la, yon mi mu yu.

*pa yi fana.*
ama ham mi o,
yu yi hoka pu hoka ni molo yu?

*ama ham yi fana.*
mi yi usi ni nan lo mi yi kun.

*pa yi fana haya.*
ama ham mi o,
mi yi poki pu ti yu ni lim.
yon mupu yi amoya ni mi.
huli opo nan yi fana mupu.

*The father sings.*

My daughter, oh, my daughter,
Wife of he who loves you,
You seem sad, why?
I want to see the palace.
I want to see the jewels.
But I find only filth.
Where are your husband's promises?

*The woman speaks.*

O my father,
Do you still love me?

*The father speaks.*

Child, I love you very much.
My love is always for you.

*The woman speaks.*

O my father,
Will you help your child?

*The father speaks.*

I will do what I can.

*The woman sings.*

O my father,
I will not hide the truth from you.
A deceitful love mocks me.
All his promises were lies.

huli opo nan yi supap faka.
nan yi tiwa ni tom kaka no.
nan yi tua ni tom papinti on.
mi yi tiwa pu ni tan usi.
tata opo la, sama ko himpo,
tata opo la, sama ko pipi,
mi on yi lofum usi tu mi sip.
hapan mi yi lilo lim kotilo.
hapan opo la, nupa opo la,
mi yi lofum tua son sapu
mu nan ni yon mi anu pu yon.
mi yi kipo sapu ni nu on:
nan yi wili son oso ni mi.
mi yi katip pan himpo mupu
sama ko tan usi, ko yompo!
ton titi tan sasoka pu la,
mi yi tiwa ni kofota no.
tata nu la, tata pomo la,
yu yi kata mu molo sapu yu.
ama o, mi yi fanupa ni nu:
yu yi hoka pu hoka ni mi?
yu yi yon pu yon molo ton yu?
molo lo usi lim tata opo,
molo lo mupu lim tata no,
molo lo yamu lim tata nu,
molo lo yon lim tata opo:
yu yi hoka pu hoka ni mi?

All his promises are shattered ice.
He has no palace.
He offers only a nest.
I do not have servants.
Always, like a beast,
Always, like a bird,
I must serve myself.
I waste my days in weeping.
Every day, every night,
I am forced to give to him, sadly,
My love without love.
I sadly permit only this:
That he should kiss me.
I stay by this deceitful beast
Like a servant, like a pet!
Alone among strangers,
I have no comfort.
Now at last
You come to your sad child.
Father, I ask this:
Will you help me?
Do you love your only child?
The child who always worked,
The child who never deceived,
The child who now trusts,
The child who always loves:
Will you help me?

*ama ham yi fana haya.*
waka! mupu kofota!
waka! tikaka nanyon!
tan sumonu lo tikaka
ti tantan nan ni lina pa!
molo pa mi o kata
mu lafi ti ama yu.
mi yi yon soto ni yu.
mi yi lofum wa ni nu:
yu yi kata pusa na.

*pa yi fanupa.*
ama ham mi o,
yu yi hoka pu hoka ni mi?

*ama ham yi mim.*
molo o, mi yi hoka ni yu.

*pa yi fanupa.*
ama ham mi o,
yu yi katilu pu katilu ni mi?

*ama ham yi mim.*
mi yi kapu tu tom mi ni yu.

*pa yi fanupa.*
ama ham mi o,
yu yi puka pu puka ni nan?

*The father sings.*

Wicked! Facile deceit!
Wicked! Insolent thief!
A villain who stole
A bride from her people!
My daughter, come
To the arms of your parent.
I still love you.
I want only this:
That you be happy again.

*The woman asks.*

O my father,
Will you help me?

*The father answers.*

Child, I will help you.

*The woman asks.*

O my father,
Will you save me?

*The father answers.*

I will lead you home.

*The woman asks.*

O my father,
Will you punish him?

*ama ham yi mim pu. pipi ti moyi moa yi kata yi fana haya.*

ama ti pa mi o kata hua
ni hua lo tantan mi yi finap
tu ika pusa pi kata yu ni yu.
lina pa o kata tuma lim kop mi.

*pipi waya yi fali mu nan ni hua waya. ama ham an pa yi kata tuma akup. hua pomo la, pipi yi ika wuyi ni lim.*

*pipi ti moyi moa yi fana haya.*

ama ham ti lina mi o kata.
nupa yi kata. ni top owuya
kofota, mi yi sali pomo tu yu.
hin ato moa yi papap, wa.

*pipi yi kapu mu top owuya ni ama ham. ama ham yi kata owuya mupu. pipi ti moyi moa an pa yi laka mu top owuya nan sip. pipi nasa yi kata owuya.*

*pipi ti moyi moa yi fana haya.*

lina mi o, ama ham yu yi kata.
on mi yi hako pu ni nu: yu yi tip.

*pa yi fana haya.*

lina o, yu yi kapu lim nu ni mi la,
tip mi opo yi laka sama ko ha.

*The father does not respond. The seabird approaches and sings.*

Parent of my wife, come eat
The food that my people have chosen
To thank you for your coming.
Wife, come and sit beside me.

*The birds carry many dishes to them. The father and the woman sit silently. The meal finished, the birds tidy the place.*

*The seabird sings.*

Father of my wife, come.
Night comes. A comfortable
Bed I have made for you.
The wide northland is very cold.

*The bird leads the father to a bed. The father feigns falling asleep. The seabird and the woman go to their own bed. The other birds fall asleep.*

*The seabird sing.*

My wife, your father has come.
But I do not see you smile.

*The woman sings.*

Husband, when you led me here,
All my smiles went like the air.

*pipi yi fana haya.*
lina mi o ika haso son mi ni yu.

*pa yi fana.*
tata no la, mi yi lilo ni papap nu.

*on pa yi kata tuma pan pipi.*

*ama ham yi fana haya.*
mi yi tika ni hua ti nan.
mi yi tui pu tui
lim awan nan ni hua nu?
mi yi faka pu faka ni yamu
titi tan kata an tan wili?
nan yi huli ni huli
lo nan yi kun pu usi.
nan yi tua ni tua
lo molo mi yi fipu pu.
nan yi fana ni oya.
nan yi tua ni waka.
nan yi tikaka son mupu
oya ni molo mi!

*ama ham yi kata katip yi laka mu pa an mu pipi ti moyi moa owuya. pa yi hayi ni kata ti ama ham. pa yi poki son alimsa kikata ni hako si ti pipi. ama ham yi hako fanupa mu pa. pa yi huli son kapu. ama ham yi tika nima ni wop okuta yi ika kokip ni pipi ti moyi moa.*

*The bird sings.*

My wife, warm yourself with me.

*The woman speaks.*

I will never lose this cold.

*However, the woman lies beside the bird.*

*The father sings.*

I accepted food from him.
Will I spit
That food in his face?
Will I break the faith
Between guest and host?
He promised promises
Which he could not fulfill.
He gave gifts
My daughter does not accept.
He spoke beauties.
He gave evil.
He stole with beautiful lies
My child!

*The father stands and goes to the woman and the sleeping seabird. The woman hears the father's coming. The woman covers the seabird's eyes with her gown. The father looks at the woman, questioning. The woman nods. The father quickly draws a knife and kills the*

*pa yi fana howa akup pi pusa yi laka ti pipi kokip. ama ham yi kata tu tiwana son lafi ni nan, on pa yi laka sap yi fana.*

tata ta la, mi an yu yi lofum
laka nima ti lim waka nu.
tata wani la, tantan yi hako
ni usi nu lo yu yi usi.

*ama ham yi fana haya.*

molo mi o, mi yi ika kokip
tu yu ni lina ham mupu yu.

*pa yi fana haya.*

mi yi yon pi usi yu ni yu.

*nan nan yi laka nima mu umoa yi laka lim umoa yi laka poki. pipi yi kata yaowa yi fana titi nan. nan nan yi hayi pu ni mim ti pipi ti moyi moa. nan nan yi fana na. nan nan yi hayi ni mim no. nan nan yi paku ni pipi kokip yi fana haya.*

ho hu! ho hu!
kokip yi lim nu!
tan nu yi kokip!
o hako ni faka nu!
o hako! susu lonu!
tan sup yi kalu ni nan
yi kalu ni nan owuya!

*seabird. The woman silently shouts with joy and leaves the dead bird. The father comes to embrace her, but the woman steps aside and speaks.*

You and I must immediately
Run from this bad place.
Soon, the flock will see
This deed you have done.

*The father sings.*

My child, I have killed
Your deceitful husband for you.

*The woman sings.*

And I love you for this deed.

*They run to the boat and enter the boat and leave secretly. The birds awake and chatter among themselves. They do not hear the response of the seabird. They again chatter. They hear no response. They find the dead bird and sing.*

Ho hu! Ho hu!
Death is here!
One is dead!
See this wound!
Look! Blood!
Someone killed him,
Killed him sleeping!

ho hu! ho hu!
o hako ni faka nu!
o hako! susu lonu!
tan sup yi kalu ni nan!
lina tan pa yi lim sup?
ama ham nan yi lim sup?
tan amoya yi lim sup?

tan nu yi laka sap
lim panu ti nupa!
nan yi laka sama
ko moyipo mupu!
tan yi poki ni nan sip!
tan yi laka poki!
o lamyu ni nan! o laka yip nan!
mi o hakotu! o paku ni nan!
o lamyu nima ni tan noyon nu!

*pipi waya yi pipi yi hakotu. tata pan la, pipi yi hako ni umoa. pipi yi fana howa.*

lim nu, lim nu, lim moyi moa
nan yi laka nima isaka!
nan isaka yi laka nima
ti hin mi lo nan yi noyon!
o puka pi kalu nan ni lina pa!

Ho hu! Ho hu!
See this wound!
Look! Blood!
Someone killed him!
Where the wife?
Where the father?
Where the mockers?

These humans left
In the darkness of night!
They went like
Deceiving sea-beasts!
Humans hide themselves!
Humans secretly flee!
Hunt them! Follow them!
Let us search! Find them!
Quickly hunt these hateful ones!

*The birds fly and search. Then the birds find the boat. The birds cry.*

There, there, on the sea
They flee fearful!
Fearful flee
From our land which they hate!
Punish the wife for this murder!

o tonap ti tantan nan ni pa mupu!
o kipo mu nan ni po no!
o tonap ti tantan nan ni pa mupu!
o tua mu nan ni kokip!

*pipi waya yi tipita tu ika kata ni ha ha. moyi moa yi tiwa ni susu lampa howa. umoa yi pakip pi susu lampa. pipi waya yi fana haya.*
o yaowa ni ha ha wa!
o faka ni owuya nan!
o fana mu susu lampa:
o kata howa!

o lampa ni moyi moa!
o ika panu ni susu!
mu laka nan pi isaka
o tua kokip!

*ama ham isaka yi fana haya.*
ni yu, nan nu yi noyon!
ni yu, nan nu yi lofum!
mi yi ua sap ni yu.
yu yi kata kokip la,
mi yi katip katilu.

*pa yi fana haya.*
ama ham mi o kani!

Bar the deceiver from her land!
Let her have no life!
Bar the deceiver from her land!
Give her death!

*The birds dance to raise a tempest. The sea has great waves. The boat shakes from the waves. The birds sing.*
Waken the winds!
Break their sleep!
Say to the waves:
Grow great!

Make the sea move!
Darken the water!
To their fleeing
Give death!

*The father fearfully sings.*
It is you they hate!
It is you they want!
I'll throw you out.
When you are dead,
I will be safe.

*The woman sings.*
My father, stop!

*ama ham yi fana haya.*
mi yi lofum kata katilu.

*ama ham yi fokala ni pa yi ua ti umoa ni nan. pa yi laka yun lim susu, on pa yi tika son tiwa ni umoa.*

*pipi yi fana haya.*
pa yi laka yun!
pa nu yi kokip!
pa yi su susu,
pop hum ti pipi!

*pa yi fana haya.*
ama mi o katilu ni mi!
ama mi o kalu pu ni mi!

*ama ham yi fana haya.*
o tiwa pu ni umoa.

*pa yi fana haya.*
tata no la, mi yi tiwa pu.
ama mi o mupu pu ni mi!

*ama ham yi fana haya.*
o tiwa pu ni umoa!

*pa yi fana haya.*
tata no la, mi yi tiwa pu.
ama mi o kalu pu ni mi!

*The father sings.*

I want to be safe.

*The father struggles with the woman and throws her from the boat. The woman sinks into the water but holds onto the boat.*

*The birds sing.*

The woman sinks!
The woman dies!
The woman sinks,
According to the birds' justice!

*The woman sings.*

My father, save me!
My father, do not kill me!

*The father sings.*

Do not hold the boat.

*The woman sings.*

I will never let go.
My father, do not betray me!

*The father sings.*

Do not hold the boat!

*The woman sings.*

I will never let go.
My father, do not kill me!

*pipi yi fana haya.*
pa yi laka su!
pa yi laka su!
pa nu yi kokip
pop hum ti pipi!

*ama ham yi fana haya.*
molo mi o, molo nanyon,
ni yu on, pipi yi noyon.
nan yi hako ni kokip yu la,
nan yi ika akup ni ha ha.
oku mi yi laka katilu!

*pa yi fana haya.*
ama mi o, ama mupu,
yu yi kalu son kokip mi
ni fo opo ti po, ti hum.
hap an mina yi sukup ni yu.
oku yu o katilu ni mi!

*ama ham yi fana haya.*
o kipo katilu ni mi!

*pa yi fana haya.*
tata na la, o katilu ni mi!

*The birds sing.*

The woman sinks!
The woman sinks!
The woman dies
According to the birds' justice!

*The father sings.*

My child, proud child,
It is only you the birds hate.
When they see you dead,
They will calm the winds.
Then I will be safe!

*The woman sings.*

My father, betraying parent,
With my death you kill
All the laws of nature, of justice.
The sun and the moon will curse you.
Then save me!

*The father sings.*

Let me be saved!

*The woman sings.*

Again, save me!

*ama ham yi fanupa.*
yu yi kipo pu kipo laka ni umoa?

*pa yi mim.*
tata no la, mi yi kipo laka ni umoa!

*ama ham yi fana howa.*
oku mi yi okuta
ni tiwana ton nip yu.

*ama ham yi okuta son wop okuta ni tiwana ton nip ti pa.*

*pa yi fana howa.*
mi yi tiwa soto ni umoa.

*ama ham yi fana howa.*
oku mi yi okuta
ni tiwana si nip yu.

*ama ham yi okuta son wop okuta ni tiwana si nip ti pa.*

*pa yi fana howa.*
mi yi tiwa nawa na ni umoa.

*The father asks.*
Will you let the boat go?

*The woman answers.*
I will never let the boat go!

*The father shouts.*
Then I cut off
Your first finger.

*The father cuts off the woman's first finger with his knife.*

*The woman shouts.*
Still I hold the boat.

*The father shouts.*
Then I cut off
Your second finger.

*The father cuts off the woman's second finger with his knife.*

*The woman shouts.*
I hold the boat more firmly.

*ama ham yi fana howa.*
oku mi yi okuta
ni tiwana opo yu!

*ama ham yi okuta son wop okuta ni tiwana opo ti pa.*

*pa yi fana howa.*
mi yi tiwa soto nawa na ni umoa!

*pipi waya yi fana haya.*
tan kalu yi kata kokip!
susu yi kalu ni himpo!
tata pomo la, su susu la,
tan kalu yi kata kokip!

tan sukup o, tan kalu o
kokip lim susu lampa po!
moyi moa yi kun wuyi
ni yaka ti tan usino!

o laka ti susu lampa,
o laka ti moyi moa.
lompu ti po yi hilu na.
lompu ti po yi hilu na.

*The father shouts.*
Then I cut off
All your fingers!

*The father cuts off all the woman's fingers with his knife.*

*The woman shouts.*
Still I hold the boat more firmly!

*The birds sing.*
The murderer dies!
Water kills the beast!
At last under the water
The murderer dies!

Evil human, murderer,
Die in the living waves!
The sea can purify
The filth of the villain!

Go from the waves,
Go from the sea.
The way of life is straight again.
The way of life is straight again.

*pipi yi pipi sap. ha ha yi kata akup. moyi moa yi kata akup. ama ham lo pilo kawa yi tika ti moyi moa ni molo pa nan. pa yi amanya akup ni tiwa faka. umoa yi laka. ama ham yi hako pu ni molo nan. pa yi hako pu ni ama ham. umoa yi kata mu hin. ama ham yi kata ti umoa yi hoka kata ti umoa ni pa. ama ham yi hako pu ni pa. pa yi hako pu ni ama ham.*

*tantan yi fana haya.*

lim hin sasoka na la,
tan nu yi hako ni panu on.
lim hin sasoka na la,
tan nu yi hako ni kokip on.
no yi lim honyo.
no yi lim honyo.
panu an kokip on yi lim nu.

*ama ham yi aka fana, on nan yi fana pu yi kata tuma yi kata owuya. tantan yi fana haya wani.*

o hako ni nu: nan yi owuya.
o hako ni nan lo usi ni nu.

*pa yi hako akup ni ama ham. pa yi kata katip yi tika ni wop okuta. pa yi laka mu ama ham. pa yi ika sofa ni wop okuta yi poki son kikata alimsa nan ni awan ti ama ham.*

*The birds fly away. The winds grow calm. The sea grows calm. The father, looking ill, lifts his daughter out of the sea. The woman silently nurses her wounded hands. The boat sails on. The father does not look at his child. The woman does not look at the father. The boat comes to land. The father comes from the boat and helps the woman come from the boat. The father does not look at the woman. The woman does not look at the father.*

*The chorus sings.*

Again in the well-known land,
These people see only darkness.
Again in the well-known land,
These people see only death.
Nothing in the heart.
Nothing in the heart.
Only darkness and death in this place.

*The father begins to speak, but does not speak but lies down and falls asleep. The chorus sings softly.*

See: he sleeps.
See him who did this.

*The woman silently looks at the father. The woman stands and takes the knife. The woman goes to the father. The woman raises the knife and covers the face of the father with her gown.*

*pa yi fana howa.*
pi tiwana mi, mi yi tika ni tiwa nan.

*pa yi wampa. tantan yi fana howa.*
ho!

*pa yi fana howa.*
pi akup nan, mi yi tika ni yoyu oso nan!

*pa yi wampa. tantan yi fana howa.*
ho!

*pa yi fana howa.*
pi mupu nan, mi yi tika ni hako si nan.

*pa yi wampa. tantan yi fana howa.*
ho! ho! ho!

*pa yi wuka nuna ni ama ham faka. ama ham yi kata katip. ama ham an pa yi wuka ni faka waya nan lo susu son susu lonu. tantan yi laka woya ni nan yi fana haya.*
nan lo hako pu ni oya
yi kalu yi kata kalu.
nan lo hayi pu ni oya
yi faka yi kata faka.
nan lo napata pi akipi
yi ua yi kata ua.

*The woman shouts.*
For my fingers, I take his hands.

*The woman strikes. The chorus cries.*
Ho!

*The woman shouts.*
For his silence, I take his tongue!

*The woman strikes. The chorus cries.*
Ho!

*The woman shouts.*
For his betrayal, I take his eyes.

*The woman strikes. The chorus cries.*
Ho! Ho! Ho!

*The woman reveals the father wounded. The father stands. The father and the woman show their wounds, which stream blood. The chorus comes around them and sings.*

He who does not see the beautiful
Murders, is murdered.
He who does not hear the beautiful
Wounds, is wounded.
He who is angered by marvels
Casts aside, is cast aside.

nan lo lifu pu ni wawa
yi lifu pu ni yon fo.

*tata ta la, tan yi fana howa.*
lunato yi pomo!

*tan nasa yi fana howa.*
lunato yi pomo!

*tan nasa yi fana haya.*
tata opo la, tata opo la,
yon katip yi katip lim nu!
mi mi yi kata anu tu hayi ni lunato la,
tata opo la, tata opo la,
yon katip yi katip lim nu!
mi mi yi kata anu la,
yon katip yi kun pu otip.

*tan opo yi fana haya.*
tata opo la, tata opo la,
yon katip yi katip lim nu!
mi mi yi kata anu tu hayi ni lunato la,
tata opo la, tata opo la,
yon katip yi katip lim nu!
mi mi yi kata anu la,
yon katip yi kun pu otip.

*lunato ti lina pa ti pipi ti moyi moa yi pomo.*

He who does not understand the divine
Does not understand common love.

*Immediately someone shouts.*
The tale is done!

*Another shouts.*
The tale is done!

*One sings.*
Ever, ever,
Love enduring remains here!
We come together to hear a tale,
Ever, ever,
Love enduring remains here!
We come together,
Love enduring cannot fail!

*All sing.*
Ever, ever,
Love unfailing remains here!
We come together to hear a tale,
Ever, ever,
Love enduring remains here!
We come together,
Love enduring cannot fail!

*The drama of The Seabird's Wife is ended.*